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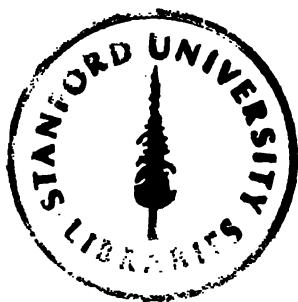
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Carrie A. Loomis  
Christmas 1887.







# GUNETHICS;

OR,

## THE ETHICAL STATUS OF WOMAN.

BY  
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*Author of "The Scriptural Status of Woman."*

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**Motto :**

TO WHOM THE GATES OF RELIGION ARE LIFTED UP, EVERY DOOR OPENS  
OF ITS OWN ACCORD.

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## DEDICATION.

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HAVING PERSONAL KNOWLEDGE OF THE UNREMITTING WORK, EXTENDING  
THROUGH THE LAST THIRTY YEARS, OF A DEVOTED WIFE, AND THE FOND,  
CAREFUL MOTHER OF SIX CHILDREN ; WHO HAS EVER FOUND TIME FOR  
WIDE AND DIVERSE CORRESPONDENCE, SOCIAL AND PHILANTHROPIC  
LOCAL ENGAGEMENTS ; EDUCATIONAL, EDITORIAL, AND  
EXECUTIVE LABORS ; ALSO POPULAR PLATFORM WORK,  
NOT ONLY NATIONAL BUT INTERNATIONAL, I  
AVAIL MYSELF OF THE OPPORTUNITY OF  
DEDICATING THIS LITTLE VOLUME TO

### THE MODERN WIFE AND MOTHER

WHOSE LIFE AND LABORS BOTH INSPIRED AND FULFILLS THE INTERPRETATION  
OF THE DIVINE TEACHING PRESENTED IN THESE PAGES.

THE AUTHOR.



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## INTRODUCTION.

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“ What in me is dark  
Illumine, what is low, raise and support,  
That to the height of this great argument  
I may assert eternal Providence  
And justify the ways of God to men.”

—*Milton.*

THIS book is the result of an honest search after the truth.

No begging the question, no disguising the facts, no shrinking from conclusions, no shilly-shallying on any ground, has marked the author's research. Only a steady purpose has been kept in view, to find the universal law which characterizes the relations of the race—a law for conduct in time which comports with the requirements of all moral candidates for the eternal state.

The inequalities of opportunity for women to win immortal laurels and wear crowns do not press so hard upon the candid philosopher's slate as the inequalities of advantage for bread-winning, which press thousands of women, defenceless, moneyless,

powerless, hopeless, upon the very lap of Christian civilization, demanding a solution of this problem in Christian equity. "The widow is gathering nettles for her children's dinner," says Carlyle. "A perfumed seigneur, delicately lounging in the *Œil de Bœuf*, hath an alchemy whereby he will extract from her the third nettle, and call it rent."

In theory such an incident would be impossible to a Christian community, but the practical fact "stares out of countenance" both God and man, and staggers the faith of many. Truly Ptolemy has said: "He that is to follow philosophy must be a freeman in mind." He must not be satisfied with receiving that which is given simply as it is given, but must follow it out to the ultimate ground. So the author has examined each individual fact under review with relation to a final principle. He believes he has reached that universal and necessary law where all particulars lose their accidental characteristics under an order of infinite harmony with the laws of thought. This ground of truth, so long buried under the traditions and prescriptions of adverse customs, will startle the conservative thinkers at first blush, but must commend itself to candid inscrutation.

The probability is that modern thought and interpellations, like all translations, are influenced by archaic usage on the subject. Following the lead-

ings of Providence in events controlling his investigations, the author has been obliged to set aside all preconceived opinions, and lean his convictions solely on the result of his findings.

The indices of divine inspiration itself have been his most efficient motors, forcing him forward from point to point until the whole province was cleared of the old defences of masculine precedent. It remains for the conscientious seeker after truth to clear away the rubbish of sin and selfishness from these positions, that woman may stand out fairly sustained as she was exalted by the last act of creation.

To those who are able to investigate facts impartially and sustain truth fearlessly, this book is confidently submitted by the

AUTHOR.

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# GUNETHICS.

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## CHAPTER I.

### ETHICAL STATUS OF WOMAN.

THE Holy Scriptures do not constitute, fundamentally, the ground of Right. But being revealed from the One who perfectly comprehends the True and the Just, they supply a standard of unimpeachable Truth. In the light of the Scriptures it is proposed to sketch the status of woman in the field of human civilization and redemption, and thereby disclose the ethical status of the sex. The idea of normal necessitated action of legitimate forces in the work of the kingdom of God, similar to the operation of forces in material and organic fields, is not entertained, but is held to be absurd, and as misleading as nature worship, from whence it has its origin. There is neither the necessitated activity of workers nor definite limit. All is open for the widest liberty, both of persons and methods of proclamation, projection, and prosecution.

The Scriptures class male and female under the generic race-term "man." Gen. 1 : 27, "So God created man in his own image . . . male and female created he them." Moses confirms this by putting into Adam's speech the same word when speaking of woman which he employs to designate man, only adding the feminine termination.

Again, both property-right and government were given to and vested in man and woman plurally. Gen. 1 : 26, "And God said, Let us make man in our image, after our likeness ; and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And also at verse 29, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so." Thus the God-given rights and immunities of world-life were bestowed jointly and equally to male and female. Let the Church and State write the race-term MAN and interpret, as the Bible does, that it embraces male and female, and that all dominion and possession are lodged

jointly and severally in them or specifically in the individual, without invidious respect of persons as to sex, and there will remain no ground of complaint against either the ecclesiastical or the civil laws on the question of the status of women.

A single feature of the divine purpose in the creation of woman, which we find in the Scripture record, supplies incidentally a strong argument for the equal status of the sexes. The man, whom God had made, yearned for companionship, although surrounded by all living creatures. His Creator met this want of his nature by providing him a helpmeet—a fitting companion. That the God of infinite goodness and resources did respond in the production of a being of inferior faculties and possibilities cannot be justly conceived, much less entertained. Our conception of the goodness, wisdom, and power of the Deity impels to the conviction: God supplied Adam with what our English word fully implies, a **VERY HELPMET—AN EQUAL—FOR A LIFE COMPANION**. Less than this must have tended to human deterioration; and by parity of reasoning, that the Deity, as the Creator of man, was not simply reckless of the moral and intellectual dignity of His creation, but deliberately provided for the lowering of mankind by introducing an element of weakness at the fountain of being. By putting equal honor upon womankind, we avoid

being driven to consider such unpleasant inferences.

Fitness or adaptation, not arbitrary selection of class, is the right basis of usefulness, influence, and honor, because grounded in "the eternal and immutable nature of things." Equality of individuals is a Utopian idea. Inherited derangements, accidents, adaptation and unadaptation, abilities and disabilities, together with endless temporal peculiarities and environments, have interposed and ever will interpose unconquerable barriers to absolute human equality. The Scriptures constantly recognize these variable qualities and conditions.

The modern wrong consists in fixing on woman-kind a status evolved of ancient public sentiment—a sentiment connate with the execrable sentiment, "Might makes right." Woman ever has been and woman still is the slave, the drudge, and the toy of man, according to the individual caprice, in every social life unaffected by revealed religion. And the universal church and the universal State formulate and administer law influenced by similar sentiment—which sentiment is substantially the spirit of the autocrat and the slave-master. The compromise meted out to and realized by woman through modern Christian ecclesiastical and civil civilization is of questionable utility to our race; since the quasi-ethical status accorded woman in modern

Christian times is unfavorably affecting the virtue and piety of the male generation of our youth. And here again is realized what has attended every form of injustice between humanity, the eternal and immutable vengeance of human society, which always levies penalty upon offenders, whatever be the form of unrighteousness or the injustice approved and practised.

Since we have outgrown that selfishness and tyranny which enslaved, doomed to serfdom, or determined for honor generations of the human race on assumption of hereditary inferiority or superiority, so we ought to cast off that relic of barbarism, heathenism, and superstition which relegates and limits to specific and inferior duties or idleness the whole race of womankind. For such relegation of women as a class is more cruel and unreasonable, not to add more damaging, to both autocrat and serf than any system which remanded whole generations of mankind to hewing wood and stone and irrigating lands. The latter was often based in fact on mental or moral weakness or obliquity of character, and embraced justly both sexes and the whole people. But woman, of the same race and from the same family, is enthralled, debarred, and often debased, although her talents, affections, and impulses warrant great acceptability and unbounded usefulness, to say nothing of personal and reciprocal advan-

tages. The slavery of woman is the most unnatural and cruel of all the forms of tyranny and oppression devised and perpetuated by mankind. Her transformation from a slave to a toy is but the natural expression of advancing civilization, without a radical change of sentiment on the question of the relative status of the sexes. Custom undisturbed is the most absolute of laws, since it seems to hold its views in the eternal fitness of things. Human escape lies in the formulation of right organized for action—that is, by introducing the reform principle in Law. Legal enactment is the specific against the tyranny of custom.

With our practice, how are we to reconcile the scientific discovery that the God of nature furnishes neither faculty, attribute, nor propensity except for honorable and valuable exercise? Or how shall we answer for that moral responsibility which, with inexorable justice, requires of every one an improvement of talents bestowed? Enforced unimprovement and non-use may not be visited with heavy retribution upon the sinning individual; but what apology shall be made for those who create and perpetuate disabling and proscriptive ecclesiastical and legislative enactments, and thereby prevent the improvement and utilizing of valuable talents? Who shall garnish the immortal brows of redeemed saints, formerly women of earth, who but for the

discouragements and barriers interposed by ecclesiastical sentiment and laws, would have turned many to righteousness, and so been entitled "to shine as the stars forever and ever"? Who shall account for the agony of the unsaved both in the life that now is and in that which is eternal, who, had not woman been hindered in the disposition to labor and propagate the saving Gospel, when the spirit was "poured out on daughters" should stand arrayed as the "sons of the morning"? What but the want of woman, an unfettered and welcome helper, prevents the universal empire of the Gospel? Let the churches of earth exalt woman to her ethical status, and you have almost answered the question, "How shall the masses be reached?" Only as man and woman unitedly come to the warfare of life is there decisive victory or absolute conquest. May we not affirm that when male and female jointly and on equal status press the battle against sin there shall be speedy triumph?

Historians have definitely noted the wonderful if not miraculous sweep of the Gospel for the first century or two of Christian history. They have also noted its weakening and lessening of aggressive and propagandistic power. A careful analysis discovers the abatement and final suppression of woman as an active evangelizing force at about this epoch, and the simultaneous introduction and ex-

altation of purely masculine and political forces. It may be credited but a theory which holds that "the eternal and immutable forces of righteousness" are only conserved fully for purposes of civilization and redemption when man and woman constitute a unity *in* the Council, *at* the Helm, and *on* the Lever.

## CHAPTER II.

### THE HEBREW SCHOOL.

EDUCATION is valuable in proportion to the elements it embraces. Jewish society was based on the special education of each and all the members of the family. Experience has proven that education involves care of the physical, culture of the intellectual, and direction of the moral nature of man. A study of the text of Jewish education satisfies every one that each of these factors was given due prominence in their course of discipline. Care of the person, food and general cleanliness, order and systematic conditions of being, reflection and instruction, were never more strictly enjoined or wisely provided for. Nothing more philosophical can be conceived for individual human development than the general system of Jewish culture. The ostensible idea was justification. The means, a curriculum of duties to self, to neighbor, to God. The perfect ideal was a justified person—one having lived, and still living, “in all good conscience” before a pure and just Deity, and as touching the laws embodied in their ritual, blameless. The journeyings of

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the Hebrews in the wilderness afforded years of elementary study, chiefly by means of objective lessons.

Facts and events were their empirical texts, which, stamped with wonderful vividness on each citizen's mind, made each household an effective school of discipline for the young and reflection for the old. Specific charges were given to parents regarding the duty of remembering and teaching to their children all the knowledge which the providence and wisdom of God revealed to them. Definite statement of the cardinal facts was formulated and committed to record. Minute directions were given for keeping the whole in their memory, fresh and correct, despite the absence of written copies and inability to read. These schools were not for the special elevation of class, order, or sex, as those of the Hindoos, Chinese, Egyptians, Greeks, Romans, and mediæval Christians. The pupils were the members of the household, male and female—all the people. The direct teachers were the parents. The corrective teachers, or the normal instructors, were priests or prophets, also male and female. These latter had constant access to the formulated copies of the law and history. Appeal also for proper understanding of these records and special events was often made to the Divine Author of knowledge by both male and female prophets, who were charged with the duty of immediately

communicating to the people such revelation as they received.

Benevolence and worship were prominent features of this education.

What more perfect system for the moral and interior development of the individual, the family, and the State could the wisdom of the nineteenth century supply? What surer and more permanent basis for social order and equality could be projected by the wisdom of our day? All that was desired to be realized was not attained, but this should be charged not to the plan of development, but to the neglect and malfeasance of those to whom was intrusted the duty of diligently conforming to and prosecuting the plan. This delinquency must be attributed partly to the condition of the people and their unfavorable surroundings.

Following the formulation of the laws for Israel, the records of their history and the recapitulation of the decalogue, Moses writes, as direct from Jehovah, Deut. 5 : 31, "As for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them." Then Moses proceeds to fill his part of the commission, Deut. 6 : 6, 7, "Hear, O Israel, these words, which I shall teach you this day, shall be in thine heart : and thou shalt teach them diligently unto thy children,

and shalt talk of them when thou sittest down in thy house, and when thou walkest in thy way, and when thou liest down, and when thou risest up."

Here we are presented with a complete system of perpetual schooling—domestic, peripatetic, moral, and legal—originating in inspiration and replete in the lore of the times ; for it must be remembered that Moses was educated for the court of the Pharaohs, and from his early youth had access to the learning of the Egyptians. The obligation to faithfulness in keeping the commandment for the instruction of the whole people, and of the children in particular, was fully recognized, and even misfortune charged to the national neglect of this duty. See Psalm 78, "Give ear, O my people, to my law : incline your ears to the words of my mouth. . . . We will not hide them from their children, telling to the generation to come the praises of the Lord, and his strength, and his wondrous works that he hath done. . . . He appointed a law in Israel, which he commanded our fathers, that they should make them known to their children : that the generation to come might know, even the children which were born ; who should arise and declare them to their children : that they might set their hope in God, and not forget the works of God, but keep his commandments : and might not be as their fathers, a stubborn and rebellious generation ; a generation

that set not their heart aright, and whose spirit was not steadfast with God."

Mark, it was not theories based on the words of Scripture; nor was it epitomized lessons to be hastily run over for twenty minutes once in seven days. But the words of the Scriptures, the recorded doings, the precepts and promises of their God, entered in their sacred books, were to be diligently studied and treasured verbally in the memory. They were also to be rehearsed when they walked abroad, when they rose up, and when they laid themselves down for rest. The Church has been, from the beginning of the commandment given to Moses, not only the founder, but the divinely authorized teacher and friend of the particular education of each individual and the general education of the whole people—the conservator and guardian entrusted with the duty of making diligent distribution of such education.

Who dares dispute that here was the torch ordained by infinite wisdom to dispel the darkness of earth? Or who will question that here is formulated the best practical method for the elevation of humanity? At the hearthstone, without invidious distinctions, and where sex is practically unknown, the general education of the world is laid in the particular education of each individual. This school was made mandatory in every family in Israel—mandatory on the adults, mandatory for the children.

The equal education of the sexes is at the bottom of their equal honor. I suppose this will not be disputed. No similar record can be pointed out in the history of the world. Both the idea and the method of propagation are original with the theocracy of the Hebrews, and unique in history. And yet scepticism would make the world believe that the revealed religion was as barren of valuable provision for human equality and as impotent for female elevation as the other religions of those ancient times ; that women were relegated to neglect by its institutions and doctrines equally or more than in other religions and civilizations. It is not true. But if it is true that interpreters of divine religion have contributed to such an understanding, it is because there have been fastened upon the practical operations of these institutions parasites from the barbarous and ignoble customs of surrounding nations. Precepts of expediency were found necessary, much as scaffolding in the building of great structures. These partially obstructed and sometimes annulled temporarily the influence of divine enactments. However, we look in vain outside the Holy Scriptures for an analogous system contemplating human elevation.

It might confidently be expected that such a system, even though surrounded, overlapped, and trammelled by contemporaneous and baser civiliza-

tions, and somewhat encumbered by temporary superstructures, would still develop noble manhood and exalted womanhood. We are not disappointed. No history of the pre-Christian era furnishes such illustrious men and women as those of the Hebrew race. Yet there is room for the question, "Didst thou not sow good seed in thy field? From whence then, hath it tares?" The answer is at hand, "An enemy hath done this."

Illustration of such influence as would naturally lead to dereliction of duty and modification of the commandment could be extensively produced. Among such the following may be found in the very ancient Brahmin religion. The Veda, the sacred book of the Hindoos, forbade women access to religious doctrine; and as there was no kind of education outside of religious instruction, women were debarred from all intellectual training whatsoever. Thus, "Women have no business with the text of the Veda, this is fully settled; therefore, having no knowledge of expiatory texts, sinful woman must be as foul as falsehood itself. This is a fixed law." This is in striking contrast with the ethical status fixed upon woman by the Hebrew Scriptures. Yet there are found passages in the writings of the later Rabbins that clearly show the influence of such outside estimate of women as an opposing factor in human civilization. How true

the proverbs, "Gross people make their religion gross ;" " Evil communications corrupt good manners" ! Perhaps the language of the Veda should be excused, somewhat as Jesus condoned the permissive divorce legislation of Moses, who, " because of the hardness of the people's hearts," formulated precepts obnoxious to the original ordination and divine commandment. That public sentiment is hereby formally registered on the question, and that such public sentiment operated to overcome the Hebrew system in its design and proper results, there can exist no doubt.

The Brahmin religion, however, enjoined protection for women, very like our Masonic fraternity. It became the duty of men to watch and guard the women nearly associated with them, however unfavorably they might regard and speak of them as a class. So we read again from the Veda, " Their fathers protect them in childhood ; their husbands protect them in youth ; their sons protect them in age : a woman is never fit for independence."

A ceremonial prayer which was used and seems to have originated with the Egyptians well expresses the public sentiment of the pre-Christian world regarding womankind. This prayer has been incorporated in the later ritual of the Jews, and the utterance is used to this day in some of their synagogues : " God, I thank Thee that I was not born a

woman ;" while the women meekly joined in the devotions, " God, I thank Thee that Thou hast made me as I am." This formula was derived from a foreign source, as no such sentiment is found in the Biblical Jewish writings. Socrates, one of the wisest and noblest of the Grecian philosophers, was accustomed to thank God daily that he " was born neither a woman nor a slave." Gauged by the public sentiment of the world and the treatment of women by every ancient people, these prayers would seem to be eminently proper. But such thought and language are unknown to the Holy Scriptures ; yea, are as repugnant to the social status which their spirit and system inspire as to the civilization of Europe or America in the nineteenth century. But I submit, though it shocks our sensibilities to even hear such an utterance as the above addressed to the Creator, whether it does not until this day accord with the actual status assigned to women in the churches and States of America, and still more in Great Britain and the Eastern Continent. How can Christians reconcile their sense of right to this unnatural and unjust state of things ? Of this, at least, every worshipper of the Author of Revealed Religion can feel assured : the Deity whom they glorify as good and just, nowhere offers a syllable of inspiration in support of such a civilization.

## CHAPTER III.

### WOMAN IN THE JEWISH STATE AND CHURCH.

IF woman is the necessary and pronounced equal factor of humanity, the prepared helpmeet of man in the church of the redemption and in the resulting social and public life, as seems to be indicated, it is reasonable to suppose that outcroppings, as promise of such latent possibilities, should be found in the Jewish State histories, and hints and prophecies of woman's glory occasionally appear in their Scriptures. Such assumptions shall not be disappointed. The Jewish Scriptures furnish numerous examples of their practice and prophecy regarding woman.

By consulting Numbers 27 we find that inheritance among the Hebrews, robbed by death of legal male heirs, was by command of the Lord, with whatever rights and immunities this citizenship embraced, transmitted to the daughters. This was equivalent to nullification or barring of the principle of Salic laws, and the raising every family in Israel to the status of a royal household, as under the

acknowledged law of many nations. With us the daughters succeed to the real and personal effects of parents, but by Church and civil laws are deprived of legal representative status. We claim unjustly to be a nation of sovereigns, and that every family is a royal household. If such were the fact, our daughters would have equal right with our sons in Church, in State, and society, which all know they do not enjoy. This was the very question settled by Almighty God in the combined Church and State in the wilderness.

Here is the gist of what modern reformers claim is denied in the Jewish and Christian theology, but inherently right, and recently discovered by themselves and announced as "Woman's Rights." For the supposed rejection of this principle of equal justice between the sexes, the Scriptures are by some denied a divine origin. The expounders and adherents of these Scriptures are often unmercifully abused and traduced by such self-posed philosophers and moralists.

The fact is, the family in the Jewish theocracy had the equal right to exist in female heirs, who therefore stood as representatives in the Church and State under the covenant of that redemption. This was settled by Jehovah through Moses. Such female representatives naturally and logically (Joshua 17 : 3) succeeded to the family inheritance in the

distribution of lands taken from the heathen. Not because their father had advanced money or help to acquire by conquest such right, but solely and singly because of their inherent rights as individuals of a constituent family of one of the twelve tribes.

Thus we find the principle of the equal or ethical status of females both affirmed in the wilderness and exemplified in the land of promise, after the tribes acquired possession under the administration of Joshua.

The declaration of and acquiescence with the principle of equal rights of the sexes at this time argues powerfully for the divine inspiration of these Jewish writings. That Moses questioned the justness of admitting this principle appears in the record. The ethical principle here approved, if formulated in our system of government, would give women exactly the status of male citizens, except the obligation to bear arms; for it is quite evident that women did not serve in the battles for Jewish conquest. We dwell on this because here was Jehovah's settlement of a disputed point, and the very point we have under review. Coming out from Egypt, these Hebrews could hardly have possessed exalted ideas of woman; so when all the males were dead in the family of Zelophehad, they naturally were disposed to do as they had known among the heathen, and as all people do to this day, except

in some royal families—blot out the representative status of the family. This is done under approval of both Church and State. But the noble girls of the sovereign family of Zelophehad, doubtless from a divine impulse, protested against this barbarous custom, and sued for the perpetuation in their persons of the representative status of their family. Not for personal effects, nor for the homers in which manna was measured for the household as souvenirs, nor even for lands expected from conquest, although this was included, but for the ethical principle—perpetual and equal existence among the families of Israel. This carried everything—all the vested rights of an ancient royal family, and an equal status with brothers ; every family on equality with ruling families, where sex meets no disbarment. Such was the daughters' demand. Moses confessed the demand too radical for him to settle. Numb. 27 : 5, "And Moses brought their case before the Lord."

The solely human authority has ever decided against human equality. We see no reason to suppose that mankind would, uninfluenced by divine revelation, ever have risen to the loftiness of this ethical principle. Humanity, unassisted by divine agency, has never exhibited the power of casting off a fungus growth. (For example, the debasing superstition of idol-worship.) When appeal was car-

ried to Jehovah, God settled the question. Numb. 27 : 6, 7 : " And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right : thou shalt surely give them a possession of an inheritance among their father's brethren ; and thou shalt cause the inheritance of their father to pass to them." Hereby the ethical status of woman was fixed in Hebrew law. This principle has everywhere been rejected except in a few States in regard to their ruling families. But all Jehovah's people are royal families, and so all the members of the families of the Lord's people enjoy equal rights. A family of Jehovah's people does not fail with the death of its male members. Women are as truly royal as men, so they are entitled to equal recognition with sons in Church and State. The daughters of Zelophehad succeeded by inheritance to all which their father was entitled, or sons should have become entitled. What more can modern reformers demand ? The supposed modern discovery is found to have an ancient origin. The unfolding of the germs fitly requires a modern sunshine. This sunshine the doctrines of the Bible are causing to radiate wherever humanity receives the wholesome instruction which divine revelation provides.

In the fifteenth chapter of Exodus, verse 20, Miriam, the sister of Aaron and Moses, is spoken of as a prophetess, and she and her Hebrew sisters are

recorded as officiating in public worship with instrument and voice. The responsive chorus with which she led in the song of triumph and in which the other women joined was possibly Miriam's production.

By reference to the first and second chapters of 1 Samuel, you will find an example of a woman, Mrs. Hannah Elkanah, offering prayer in a public place of worship. That prayer was earnest and, because much suppressed, was misunderstood by even God's minister, but was heard by Jehovah. Days after this same woman offered a noble tribute of thanksgiving and prayer in the house of the Lord at Shiloh. This latter worship was so favorably accepted that God not only permitted a few attending priests and people to hear a woman's public thanksgiving, but caused that eulogy and exhortation to be formally recorded in the Holy Scriptures, thereby sending woman's voice in public worship down the aisles of time to the eternities. 1 Sam. 2 : 1-10 :  
 " And Hannah prayed, and said :

There is none holy as the Lord :  
 For there is none besides Thee :  
 Neither is there any rock like our God.  
 Talk no more so exceeding proudly ;  
 Let not arrogancy come out of your mouth :  
 For the Lord is a God of knowledge,  
 And by him actions are weighed.  
 The bows of the mighty men are broken,

And they that stumbled are girded with strength.  
 They that were full have hired out themselves for bread ;  
 And they that were hungry have ceased :  
 Yea, the barren hath borne seven ;  
 And she that hath many children languisheth.  
 The Lord killeth, and maketh alive :  
 He bringeth down to the grave, and bringeth up.  
 The Lord maketh poor, and maketh rich :  
 He bringeth low, he also lifteth up.  
 He raiseth up the poor out of the dust,  
 He lifteth up the needy from the dunghill,  
 To make them sit with princes,  
 And inherit the throne of glory :  
 For the pillars of the earth are the Lord's,  
 And he hath set the world upon them.  
 He will keep the feet of his holy ones,  
 But the wicked shall be put to silence in darkness ;  
 For by strength shall no man prevail.  
 They that strive with the Lord shall be broken to pieces ;  
 Against them shall he thunder in heaven :  
 The Lord shall judge the ends of the earth ;  
 And he shall give strength unto his king,  
 And exalt the horn of his anointed."

On the question of professions, we read in Exodus 1 : 15 of two female physicians, one Dr. Shiprah and the other Dr. Puah. These women were sufficiently prominent to receive the recognition of the King of Egypt, notwithstanding they were of the despised and enslaved Hebrew race.

The rights and immunities of official position as prophetess, and what would seem to have been a professor in a college or theological seminary at

Jerusalem, were held and exercised by a Mrs. Huldah Shallum, at whose feet and from whose lips scribe, priest, and king received teaching and commandment and prophecy. This woman interpreted and enjoined upon these men, high in official position and social life, the law of the Book of God, as His Spirit enabled and enlightened her to do. 2 Kings 22 : 14-20 : "So Hilki'ah the priest, and Ahikam, and Achbor, and Shaphan, and Asiah, went unto Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the college) ; and they communed with her. And she said unto them, Thus saith the Lord, the God of Israel : Tell ye the man that sent you unto me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words which are written in the book which the king of Judah hath read : because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands ; therefore my wrath shall be kindled against this place, and it shall not be quenched. But unto the king of Judah, who sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord, the God of Israel : As touching the words which thou hast heard, because thine heart was tender, and thou didst humble

thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me ; I also have heard thee, saith the Lord."

Why should not women officiate as Doctors of Divinity or Doctors of Law in a modern college at Oxford or Harvard? They doubtless should had not the world failed to educate our humanity and legislate for them by the standards supplied in divine revelation.

Again, there was Deborah Lapidoth, a married lady and prophetess, who judged Israel. The position of this woman appears to have been much the same as that of President of the United States, with the additional functions of the judicial and religious offices of the nation. Hence this woman was President, Supreme Judge, and Right Reverend in the Theocratic Republic of Israel. Judges 4 : 4 : "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. . . . And the children of Israel came up to her for judgment."

How a woman and wife came to occupy the most exalted position in the State and Church of Jehovah's people is not distinctly narrated, but it is elsewhere recorded that the Lord raised up the judges of His people. Judges 2 : 16 : "The Lord raised up judges, which delivered Israel out

of the hands of those that spoiled them." Hence this woman was a subject of divine selection to the exalted and responsible position she held. Of the resolution and character of the administration under Deborah there is left no occasion for question. It is recorded that when General Barak, who had charge of the nation's army, hesitated and refused to personally undertake a perilous campaign against the heathen which she regarded necessary for the honor and welfare of Israel, Mrs. Deborah Lapidoth assumed, at the general suggestion, her legal position as commander-in-chief of the army. Judges 4 : 8, 9, " And Barak said unto Deborah, If thou wilt go with me, I will go : but if thou wilt not go with me, I will not go." Rather ungeneral-like and ungallant, it must be admitted, considering the estimate the male sex fix upon themselves. " And she said, I will surely go with you : notwithstanding the journey that thou takest shall not be for thine honor ; for the Lord shall sell Sisera into the hands of a woman." Thereupon Deborah personally superintended the movements of the army, ordered the engagements with the enemy, and was honored in carrying victory for Israel against the foes of her nation and people. By reading the fourth chapter of Judges you will agree that woman in office was fully vindicated, and that in the example of Deborah, woman was not a figure-head. Moreover,

this woman, after the success of the army, united with General Barak in celebrating the victory God had given His people in open public worship and triumph. Judges 5 : " Then sang Deborah, saying :

For that the leaders took the lead in Israel,  
For that the people offered themselves willingly,  
Bless ye the Lord !  
Hear, O ye kings ; give ear, O ye princes ;  
I, even I, will sing unto the Lord ;  
I will sing praise unto the Lord, the God of Israel.  
Lord, when thou wentest forth out of Seir,  
When thou marchedst out of the field of Edom,  
The earth trembled, the heavens also dropped,  
Yea, the clouds dropped water.  
The mountains flowed down at the presence of the Lord,  
Even yon Sinai at the presence of the Lord, the God of Israel.  
In the days of Shamgar the son of Anath,  
In the days of Jael, the highways were unoccupied,  
And the travellers walked through byways.  
The rulers ceased in Israel, they ceased,  
Until that I Deborah arose,  
That I arose a mother in Israel.  
They chose new gods ;  
Then was war in the gates :  
Was there a shield or a spear seen  
Among forty thousand in Israel ?  
My heart is toward the governors of Israel,  
That offered themselves willingly among the people :  
Bless ye the Lord.  
Tell of it, ye that ride on white asses,  
Ye that sit on rich carpets,  
And ye that walk by the way.

Far from the noise of arches, in the places of drawing water,  
 There shall they rehearse the righteous acts of the Lord,  
 Even the righteous acts of his rule in Israel.  
 Then the people of the Lord went down to the gates.  
 Awake, awake, Deborah ;  
 Awake, awake, utter a song :  
 Arise, Barak, and lead thy captivity captive, thou son of  
     Abinoam.  
 Then came down a remnant of the nobles and the people ;  
 The Lord came down for me against the mighty.  
 Out of Ephraim came down they whose root is in Amalek ;  
 After thee, Benjamin, among thy peoples ;  
 Out of Machir came down governors,  
 And out of Zebulun they that handle the marshal's staff.  
 And the princes of Issachar were with Deborah ;  
 As was Issachar, so was Barak ;  
 Into the valley they rushed forth at his feet.  
 By the watercourses of Reuben  
 There were great resolves of heart.  
 Why satest thou among the sheepfolds,  
 To hear the pipings for the flocks ?  
 At the watercourses of Reuben  
 There were great searchings of heart.  
 Gilead abode beyond Jordan :  
 And Dan, why did he remain in the ships ?  
 Asher sat still at the haven of the sea,  
 And abode by his creeks.  
 Zebulun was a people that jeoparded their lives unto the death,  
 And Naphtali, upon the high places of the field.  
 The kings came and fought ;  
 Then fought the kings of Canaan,  
 In Taanach by the waters of Megiddo :  
 They took no gain of money.  
 They fought from heaven,  
 The stars in their courses fought against Sisera.

The river Kishon swept them away,  
The ancient river, the river Kishon.  
O my soul, march on with strength.  
Then did the horsehoofs stamp  
By reason of the prancings, the prancings of their strong ones.  
Curse ye Meroz, said the angel of the Lord,  
Curse ye bitterly the inhabitants thereof ;  
Because they came not to the help of the Lord,  
To the help of the Lord against the mighty.  
Blessed above women shall Jael be,  
The wife of Heber the Kenite,  
Blessed shall she be above women in the tent.  
He asked water, and she gave him milk ;  
She brought him butter in a lordly dish.  
She put her hand to the nail,  
And her right hand to the workmen's hammer ;  
And with the hammer she smote Sisera, she smote through his  
head,  
Yea, she pierced and struck through his temples.  
At her feet he bowed, he fell, he lay :  
At her feet he bowed, he fell :  
Where he bowed, there he fell down dead.  
Through the window she looked forth, and cried,  
The mother of Sisera cried through the lattice,  
Why is his chariot so long in coming ?  
Why tarry the wheels of his chariots ?  
Her wise ladies answered her,  
Yea, she returned answer to herself,  
Have they not found, have they not divided the spoil ?  
A damsel, two damsels to every man ;  
To Sisera a spoil of divers colors,  
A spoil of divers colors of embroidery,  
Of divers colors of embroidery on both sides, on the necks of  
the spoil ?  
So let thine enemies perish, O Lord ;

But let them that love him be as the sun when he goeth forth  
in his might.

Of literary ability this composition is a sufficient exponent. As to the significance of her foreign and home policy, it is tersely affirmed at the close of the song, "And the land had rest for forty years."

That the Jewish nationality came to adopt and hold much the same sentiments regarding woman as the neighboring heathen peoples, may readily be inferred from the status fixed upon the sex by their uninspired writings. But that their religion, on the contrary, always served to develop in woman a character and power of equality with the male members of society is exemplified down to the coming of Christ, wherever an inner view of the most devout of the people is obtained. The spirit and speech of the women immediately identified with the advent of the Redeemer attest powerfully that the inspiration of the divine rested upon the sex. But perhaps a more unequivocal illustration of the equal perpetuation of the divine ordination of woman's equal status in Revealed Religion is given by the worshippers in the Temple, in the public expressions of joy, and piety, and prophecy when the mother of Jesus first appeared, with her child of destiny, in the house of the Lord. These public manifestations were not confined to one sex. Male

and female worshippers and teachers are shown to have been present and to have participated on equal status in the rejoicing, prophecy, and exhortation in the house of Jehovah on that epochal occasion. St. Luke gives us a very distinct inner picture, which clearly displays the actual relative status of man and woman as they were associated in all purity and consecrated at the altars of Revealed Religion. Simeon, a very just and religious man, is the first to engage in the public privileges of that grandest of demonstrations on that greatest of occasions. Then Anna, a prophetess, next appears as leader of the public demonstration, when she unites woman's voice and heart and head, glorifying Jehovah and encouraging and exhorting all the people who looked for redemption in Jerusalem concerning the child Jesus (St. Luke 2 : 25-38). Had the Church arranged that great meeting, do you suppose woman would have stood an associate with man in the exercises? But Jehovah arranged that programme. How long before the Church shall attain the standard of Revealed Religion on the status of woman?

Enough has been collated to establish our purpose. The strictly Biblical religion of the Jews nowhere discriminates against the sex of woman. On the contrary, it established an equal status for males and females in family education, and also in

family inheritance, which involved inherent rights of Church and State. Its sacred Book records woman's presence and active participation in the affairs of her people never with disfavor, and often as leading in the great movements of their wonderful history. Woman appears in the *role* of public worshipper ; in the triumphal march, using select and original compositions ; as interpreter and instructor in the holy commandment of God. She prophesies and formulates and carries into effect facts of destiny ; and finally she bears chief rule in their theocratic government. Thus every position which would be indicated as evidence of the liberation and emolument of woman in religion and politics by the modern reformers has been anticipated and accredited to woman by the Old Testament Scriptures. No office or trust is disallowed to her except the unseemly and temporary duty of the priestly sacrifice. Can it be said the God of the Hebrews hesitated on the question of the status of woman ?

Women as a class, having been debased and degraded by every people and every religion of the world, are gradually redeemed and exalted by that religion which promises to bless every nation under heaven. The firstfruits of the harvest prophesied in the sixty-eighth Psalm ripened under Judaism : but the full harvest waited to be gathered under Christianity. "The Lord giveth the word. The

women that publish the tidings are a great host. Kings flee, they flee. And she that tarrieth at home divideth the spoil." When the ordination of woman established in Revelation is made practical, then shall speedily be fulfilled our motto, To whomsoever the gates of religion are opened, every other door opens of its own accord !

## CHAPTER IV.

### THE STATUS ASSIGNED WOMAN BY MESSIANIC PROPHECY.

THE Jewish Scriptures are replete with features of the reformed religion of Jehovah. The burden and delights of the Prophetic writers were the restoration and glory of religion under the Messianic dispensation. They constantly heralded the progressive and ultimately universal acceptance and power of revealed religion in that coming age. There has been no difficulty in their assignment of man in that dispensation. What we have to consider is the status recognized for woman in the conquests under the Messianic reign. Let this phase of the subject be presented under the following question : What have those Messianic Scriptures to say in regard to the engagement of woman, while the spread and establishment of this destined universal religion of humanity is being carried forward ?

In the fortieth chapter of Isaiah the following prophecy is found, beginning with the third verse :  
“The voice of him that crieth in the wilderness,

Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the LORD shall be revealed, and all flesh shall see it together : for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field : the grass withereth, the flower fadeth ; because the Spirit of the LORD bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the Word of our God shall stand forever."

This is universally conceded to be a Messianic prophecy. The New Testament Scriptures affirm the reference of this passage to John the Baptist, the immediate herald of Jesus, the Christ. Immediately following the quotation just made, at the ninth verse, are utterances evidently as distinctively prophetic of the engagement of females in the promulgation of the Gospel. "O daughter that bringest good tidings to Zion, get thee up into the high mountain ! O daughter that tellest good tidings to Jerusalem, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God !"

Thus the special heralds of the Gospel, John the Baptist and the woman sex, are designated in a united prophecy. The word which we, after Dr. Adam Clark, translate "daughter" is the feminine form, and so justly fulfils our use and purpose of the quotation. The exhortation of the prophet was to the woman sex. This is suppressed in the ordinary translations, including our authorized version. The new version makes a move in the direction of a fair rendering of the Hebrew text, but yet it fails to particularize the sex of the heralds, which is clearly in the Hebrew, and which is therefore certainly a direct feature of the Scripture.

The following passages from this particular Scripture are exalted prophecies of the interposition of the divine agency in the Messianic times. They also quietly yet boldly challenge criticism of the methods and power of the divine plan for the aggrandizement of the Gospel and the salvation of the world. The prophecy refers specifically to the unique instrumentalities rather than to the usual forces engaged for religious propagandism. "Behold, the LORD will come with strong hand, and his arm shall rule for him. . . . he shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand,

and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD"—doubtless this reference is to the general outpouring of the Spirit baptism begun at Pentecost—"or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and showed to him the way of understanding?" For those who find fault with the methods and progress of Gospel work—"Hast thou not known? hast thou not heard? the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." How pertinent the last sentences to those who regard women as too weak an agency and the foolishness of preaching as too feeble an instrumentation for carrying forward so wonderful and beneficent a movement as redeeming grace!

Again, let us consider the prophecy of the sixty-

eighth Psalm, which doubtless has reference to the great number of women preachers in the fulness of Gospel times. Beginning with the eleventh verse of this Psalm, we read from the Revised Version :

“ The LORD giveth the word :  
The women that publish the tidings are a great host.  
Kings of armies flee, they flee ;  
And she that tarrieth at home divideth the spoil.”

Then the question is raised, “ Will ye lie among the sheepfolds ?” Will you, because you are women, remain simply as subjects of protection and ease, when your presence in the field of labor would be as attractive and winning

“ As the wings of a dove covered with silver,  
And her pinions with yellow gold ?”

Can you women continue idle, inactive, and largely indifferent for the conquest of this world through the Gospel of Jesus, when, with the co-operation of women as heralds of Truth,

“ The Almighty scattereth kings therein ;”

and when already, with the few who have devoted their powers for publishing the Word, so great is the multitude of His redeemed that their gathering is as the descending and treasuring of the feather flakes .

“ It was as when it snoweth in Zalmon ” ?

The Psalmist continues :

**" A mountain of God is the mountain of Bashan ;  
An high mountain is the mountain of Bashan."**

Bashan is a high table-land, and was anciently famous for the fertility of its soil and for its oaks, which vied with the cedars of Lebanon—as though the prophecy of the Psalmist would say the women heralds, denominated the mountain of Bashan, shall vie with the male heralds, as the oak-trees of Bashan vie with the cedars of Lebanon.

" During the siege of Jerusalem by the Romans, the Christians living in Jerusalem retired to Pella, a town of Bashan, and as early as the fourth century nearly all the inhabitants of the country were Christians. Heathen temples were converted into churches, and churches were built in almost every town and village. When the Saracens overran Syria these churches were converted into mosques, and when the country fell into the power of the Ottomans its desolation was completed. The mountains of Bashan, though not generally very steep, are rugged and rocky. In Argob, one of the provinces of Bashan, thirty miles long by twenty broad, Jair is said to have taken no fewer than sixty great and fenced cities. A late traveller writes : " We find one after another great stone cities, walled and unwalled, with stone gates, and so crowded together

that it becomes almost a matter of wonder how all the people could have lived in so small a place. We see here houses built of such huge and massive stones that no force which can be brought against them in that country could ever batter them down ; we find rooms in these houses so large and lofty that many of them would be considered fine rooms in a palace in Europe. Considering these strange works with the words of the Psalmist before us, we are driven to the strongest conviction that this country was named in this prophecy that these monuments of civilization, energy, and skill might properly be held emblematic of the usefulness, activity, and power of woman in Gospel work. We close this Scripture and paraphrase by one additional quotation from this Psalm, immediately connected with what has already been presented :

“ Why look ye askance, ye high mountains [mountains of Lebanon],

At the mountain [mountain of Bashan] which God has desired for his abode ?

Yea, the LORD will dwell in it forever.”

“ Ye high mountains”—doubtless a reference to regular or male ministers of heaven’s highest mysteries—“ why look ye askance” “ at the mountain which God hath desired for his abode”—the women heralds, as we interpret, since “ The LORD will dwell in it [with them] forever.” As we un-

derstand it, a rebuke of male ministers who stand aloof and criticise females, who are as truly called and as fully endowed to officiate as male ministers in the Gospel dispensation.

It may not be amiss to remark that the interpretation of this sixty-eighth Psalm has always been regarded by commentators as exceedingly perplexing, and conclusions thereon as of doubtful worth. It is also proper to note that the translations generally wholly suppress the sex of woman, including our Authorized Version ; but the new version gives a very fair rendering of the Hebrew text, and hence our quotations are made from it.

As a third example from the Messianic prophecies on the question of the status of woman, we quote from Joel 2, beginning at the twenty-eighth verse, "It shall come to pass afterward, that I shall pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy. . . . And also upon the servants and upon the handmaids in those days will I pour out my spirit. . . . And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered." Thus the prophecies of Isaiah, David, and Joel unite in proclaiming the same great fact—a day when women numerously shall hold a prominent place under the divine anointing among those who make known the glad tidings of salvation to mankind. The relevancy of

this latter Messianic prophecy to the question of equal spiritual imbuelement of male and female, and the equal right of each sex to proclaim the Gospel, is authoritatively affirmed by its quotation and application on the day of the Pentecost.

The spirit of Christianity is not only peculiar in the sense above noted, but another distinctive and unifying feature of our divine religion, and one fundamental to the position assumed, is the renewing baptism of the Holy Spirit, which ignores all distinctions in the one crowning merit of righteousness before God. Acts 10 : 47, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" This anointing of the Holy Ghost makes Christianity unique among the religions of the world. "If the Son shall make you free, ye shall be free indeed." Let us, therefore, seek the revelation of the doctrine of personal equality in religious duty in its bearing upon woman in the system of religion as unfolded in the New Testament.

## CHAPTER V.

### JESUS LAYING FOUNDATIONS FOR THE STATUS OF WOMAN IN THE KINGDOM OF GOD.

CLEMENT, who was a co-laborer with St. Paul, relates that our Lord being questioned concerning the time when His kingdom would come, answered, "That will be when that which is without shall resemble that within, and when there shall be neither male nor female." Whether we accept the above as literally from the lips of Jesus or do not so accept it, the text of the New Testament Gospels supplies abundant material for the understanding of the thought of Jesus on this reform. The system of religion unfolded in the New Testament is designated by Jesus Christ, "The kingdom of God." Reverently accepting the doctrines of this Gospel as enunciated by Christ, and the methods of propagandism established and exemplified by Jesus and His immediate followers as divinely inspired, providential, and fundamental to the system of the kingdom of God, we advance to the task of disclosing the status of woman in this divine and proposed universal religion of humanity.

1. JESUS RECEIVED FEMALES ON EQUALITY WITH MALES, AS DISCIPLES AND PUPILS. The mother and brothers of Jesus at one time came to call Him home, as it seems, because they believed He was mentally unbalanced. St. Mark 3 : 21, "His friends went out to lay hold on him, for they said, He is beside himself." When they found Him He was in the midst of a concourse of people, and surrounded by a school of disciples. He appears to have been teaching the doctrine of the kingdom of God. St. Luke 8 : 19-21, "Then came to him his mother and brethren, and could not come at him for the press. And it was told him, Thy mother and thy brethren stand without, desiring to see thee. And he said unto them, My mother and my brethren are these which hear the word of God, and do it." His singular conduct in accepting females to His School and as disciples doubtless supplied one strong basis for the presumption of mental aberration. The custom of the Rabbins at this age was to receive only males as disciples and as pupils. They spurned females from association of the schools and from the study of religious doctrine. When females desired to attend the synagogue—the nearest approach they were granted for religious culture—they were required to seek that holy place by unfrequented back streets or alleys. The Greek and Latin philoso-

phers also ignored women as students. The sacred book of the Hindoos, which has sometimes been cited as equal if not superior to our Bible, reads, as elsewhere quoted, "Women have no business with the text of the Veda. That is fully settled." The admission of females to equal status in Jesus' School, and the connate relation of disciples in face of all precedent, was a greater step in advance of that age than a movement by the Protestant churches of America, granting ordination in sacred orders to women, would be in our day. But such reforms are not projected through the joint voluntary action of great organized bodies, but are conquered by persons baptized by the spirit of the reform.

That women were present and on evident equality in the circle of Jesus' School, as learners and workers, we know from His remarks on being informed of the presence and desire of His relatives. And His conduct and remarks indicate that He understood whereby they were scandalized, and why they sought Him. So, looking over His school as they sat about Him, He inquired, "Who is my mother or my brethren?" And supplying His own answer, He said, "Behold, my brother and sister and mother, are these hearing the word of God and doing the will of my Father, who is in heaven."

While this practice of admitting women to sit in His school of instruction ignored public sentiment

at this time, common usage throughout the world, the maxims of the Rabbins and other ancient religions, all of which denied to women the study of religious doctrine and the practice of teaching religion, yet it was in perfect harmony, under a natural law of development and environment, with the original system of the Hebrew religion ; for from the beginning of the law under Moses similar instruction was arranged for all the members of every family, to be imparted directly by the parents, and supplemented by priests and prophets. But now the kingdom of God succeeds to the duty of the elevation of the individual and the amelioration of society, not as formerly, alone through the single elect people and definite families only, but also through all the people of all lands and divers association. Hence a community was constituted a family school, and the training of individuals was prosecuted in an assembly of such as were willing to participate. The female appears to have been as welcome in the Christian public school of disciples as at the hearthstone of the Hebrew household or the fireside of parents.

That orders of women devoted to religion were organized in India and Egypt and other countries, and that women received teaching from women and gave such instruction to women as was required to perpetuate these institutions of religion among their

women (much like the orders of nuns in the Roman Church), is a known fact. But these were so foreign to the purposes of the Jewish family training and the Christian method of a distinct co-educational school of disciples and workers as to bear no just comparison. They were, moreover, generally so manifestly allies to woman's degradation rather than institutions for her enlightenment, honor, and equality, as to deserve no farther notice. No system for the equal education of females, as of males, has existed anywhere outside of Judaism and Christianity ; but, as we have seen, both these systems embodied as an original element the distinctive feature of the equal general education of the sexes. Females being denied access to the schools where religion was taught, included a denial of all intellectual training ; for in all ancient countries, and even in the middle ages of Christianity, all schools and colleges were institutions connected with religion. Primitive Judaism and primitive Christianity, alone of divine formulation, are alone of religions which provided for the equal education of all their people, excluding no one by their fundamental law from their schools on account of sex or estate. Thus we find the first element of the equality of the sexes not only fundamental to the Hebrew theocracy, but also organized and placed in proper position by our Lord Jesus Christ.

It is not to be overlooked that ever and anon singular manifestations of woman's fitness for equal associate status with man in education, religion, and government appeared in all lands where an approach to civilization was attained. Among these the effort of the poetess Sappho to found a school for her sex of exceptional purity on the Island of Lesbos, about six hundred years before Christ, is most complimentary to the character, judiciousness, and equability of woman with man. This early orphaned child and early widowed woman so efficiently labored as, in the estimation of Greece, to be accorded a place by Homer's side, and also to be deified as "the tenth Muse." But alas ! her most promising pupil, Erinna, was taken from the school and remanded back to the distaff, much as Martha, six hundred years later, sought to return her sister Mary to domestic duties ; and that young Grecian girl whose talent, at the early age of nineteen, encouraged her country people to anticipate in her a rival of their greatest poet, was disheartened, and sank to the grave. Public sentiment developed of barbarism, ignorance, and lust decreed that woman by nature is constituted the drudge and slave of man ; and so both the heroic Sappho and her generous effort to found a school of higher culture and purity for woman are lost to history in the doubtful story of the " Lover's Leap."

By similar tyranny the struggling genius of woman has always been chafed and dwarfed. In justice it must be written, women have been as truly a party to woman's continued abjection as the male members of society.

The study of this subject forcibly recalls an incident that came under our knowledge just before the late Civil War. Stopping at the house of a friend in Virginia, the conversation turned on the education of the children slaves held by the family, several of whom were growing into youth. The educated Christian young man with whom the matter was being discussed claimed that it was quite impossible to educate a real African. He said he had tried to teach one whom he regarded among the brightest to spell and read, but after repeated attempts the effort came to an abrupt end by the young scamp throwing down the book, slapping his head with both hands in great disgust, and breaking away to the lawn, shouting back as he threw himself in repeated somersaults upon the grass, "Nigger's head too thick to learn book." Both this young man and that poor slave boy had heard repeated reiteration of that very public sentiment, which the boy voiced as he threw away his book and fled, and they both had come to fully believe it as truth. So apparently intelligent women and men of to-day hold in their minds and hearts the public sentiment

of the vulgar throng on the status of woman, and as children of a lower civilization they despair of the success of woman's culture for the higher practical responsibilities, and especially of her becoming an equal associate in professional and business life with the male members of society.

This distrust more than anything else stands in the way of woman's advancement to her normal right of equal associate status with man.

## CHAPTER VI.

### JESUS CLEARING THE WAY FOR THE ETHICAL STATUS OF THE SEXES.

THAT the teaching of Jesus concerning women and His personal treatment of the sex were in advance of the custom of His times, all admit. His real attitude and doctrine, however, shall more fully appear by presenting a few incidents from the Gospels. From what we have learned of Jesus' liberal provision for the intellectual training and equal admission of females as disciples, we have inferred the conclusion that He supported the doctrine of the equality of the sexes. Such an assumption, however, required, when carried into practice, more than overriding public sentiment and heathen customs ; even nothing less than arbitraments annulling somewhat of the legislation of Moses, the formulator, if not the founder, of the Hebrew economy. No more bold and significant action can be taken for reform than that which overrules and annuls long-accepted legislation, and especially when the legislation in question had all the authority and

sacredness of divine precepts. Yet the correction of the divorce legislation of the Jews was a necessary step in the interest of the ethical status of the sexes, and Jesus dealt with the question firmly. Matt. 5 : 31, 32, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever marrieth her that is divorced committeth adultery."

Adverse legislation being swept away, the field is open for the truth. The sin of adultery lieth equally at the door of the man and woman. Such is the doctrine of this Scripture. This was a new philosophy for that age. It is an unwelcome doctrine in every land and age as society is organized. The people of Protestant America must come to accept the principle here presented and defended before human equality can become an established fact. There can be little question that the investiture of woman with equal rights with man in State and Church would hasten this beneficent era.

In harmony with the idea of the ethical status of the sexes stands the incident of Mary the sinner, or, as we believe, the Gentile, at the dinner of Simon, the Pharisee. St. Luke 7 : 40-48, "And Jesus said, Simon, I have somewhat to say unto

thee. And he saith, Master, say on. There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thy house, and thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." Here Jesus advanced the equation of forgiven sin and love, and distinctly shows the favor of God, without respect of the persons of men and women, to be according to the measure of love, and *vice versa*. This decision carried and fixed the equal status of the persons presented in the illustration. Woman is thus placed by the Master on an equality with man. Gentile woman, or, as generally

accepted, sinning woman, on equality with man the Jew, the Pharisee Jew. This doctrine of Jesus Christ is not accepted outside of Christianity to this day ; and it might be added justly, barely accepted among many professing Christianity in theory only.

At St. John 8 : 3-11, we read, " And the scribes and Pharisees brought unto him a woman taken in adultery. . . . And they said to Jesus, Now Moses in the law commanded us, that such should be stoned : but what sayest thou ? This they said, tempting him. But Jesus stooped down, and with his finger wrote on the ground. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin, let him cast the first stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more." Here Jesus accepts the defence of woman before the law at the most vulnerable point in the argument for female equality. Yet neither the guilt of the party, his client,

nor the justness of the penalty was disputed. The case, however, under the environment turns neither on the guiltiness of this party nor on the character of the punishment, but on equity in law when made actual among the people. PUNISHMENT OF THE GUILTY FEMALE MUST NOT GO FORTH FROM GUILTY MALES. This decision raised the criminal woman to an equality with her equally criminal male accusers. In early Christian times the peculiar force of this passage seems to have caused it to be dropped from some copies of the Scriptures, hence its authenticity has sometimes been questioned ; but a critical exegesis shows that it is in harmony with the doctrine of Jesus regarding the ethical status of the sexes. Moreover, such a sentiment could not have been evolved from merely human authority either before or since the time of Christ. For even at this day, in the purest society, it is difficult, if not impossible, to gather a company of twenty persons, male or female, who in their hearts hold the lofty principle here defended. The very persons who declaim loudly for woman's aggrandizement often hold a variable standard for male and female virtue and for male and female responsibility on the question.

Again, St. Mark 12 : 18-25, " Then came unto him the Sadducees, which say there is no resurrection ; and they asked him, saying, Master, Moses

wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren : and the first took a wife, and dying left no seed. And the next took her, and died, neither left he any seed : and the third likewise. And the seven had her, and left no seed : last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God ? For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven."

This case supplied by the Sadducees—an infidel class among the Jews—while it served their purpose, is most improbable. Jesus, however, without questioning their example, proceeded to deal with the vital questions. In doing so he affirmed that neither marriage nor sex, as known on earth, enters into the future life ; that of those attaining the resurrection, ALL, regardless of sex or relation on earth, "are equal to the angels." Such is the ethical status of the sexes.

From the examples given above we find that Jesus carried the equality of woman with man through

the most difficult phases of earthly existence, and against all opposing religious precepts, interpretations, and practices. Finally, as a fitting climax, He presents men and women and angels equal in the resurrection state.

Such is the doctrine of Jesus Christ on the status of sexes, and it is fearlessly submitted ; no higher nor more perfect philosophy of human existence has ever been conceived, much less formulated and reduced to practice. That humanity has poorly and feebly represented the doctrine of Christ is no fault of His system. Therefore, since Jesus did exalt females to equal dignity with males by receiving them in His School of disciples on the same status, despite the opposition of standard theology, supported by public sentiment, social and Rabbinical ; and since He did exalt the sex of woman to equality before the law, even annulling a forbidding statute of Moses, and correcting unequal process of law against the sex ; and since there is nothing to show that women were excepted from the equality hereby assured to them, it is exceedingly unjust to the Master's doctrine, unjust to our common humanity, and unjust to this class of citizens to forbid them, because of their sex, from ministering in any service or participating in any rights open for the enjoyment, honor, or advantage of mankind.

## CHAPTER VII.

### WOMAN'S RIGHT OF CHOICE IN CHRISTIAN WORK.

WHILE Jesus was at the house of Martha, in Bethany, the question of females devoting themselves to the study of Christ's doctrine came to an issue. The text of the doctrine of the School established by Jesus undoubtedly included the precepts and promises of the kingdom of God. The example which Jesus had introduced of permitting women to join His company and to sit in His School was bearing natural fruit. His liberal interpretations of the status of woman must also have decidedly affected His followers.

Martha, the oldest of a family consisting of two sisters and a brother, appears to have been a well-informed Jewish woman, tenacious of the existing condition of society. She was also a benevolent and careful housekeeper. She discovered that her sister Mary, who was an ardent disciple of Jesus, was losing interest in domestic duties. Very possibly Martha had often talked with and admonished her sister Mary, but with little or no effect ; for

no sooner did Jesus and His company come to Martha's house than the sister, Mary, who had perhaps secretly joined the School of the Rabbi Jesus, took a seat, according to the custom of pupils, at the Master's feet, and heard His (λογος) "teaching." Martha was pressed with the duty of preparing entertainment. She did not suppose that it was a part of the system of Jesus to introduce females to the study of religious doctrine and precepts, and thus logically pave the way for woman's teaching religion. Yet His practice was diverting her sister Mary from interest and devotion to social serving. Martha resolved to correct the growing error in her own household. Naturally, as a true woman smarting under a sense of wrong which she could not separate from the conduct of Jesus, who as a Rabbi encouraged women to sit in His School, Martha put her complaint petulantly against both Teacher and pupil—"Dost thou not care that my sister hath left me to serve alone?" As much as saying, I have reasoned with her, but to no avail. Your practice diverts her from her secular domestic duties. Do you not see this? You cannot be indifferent to a misleading feature of your work. "You bid her, therefore, to come and help me." That would settle the whole matter; for to help Martha with the dinner was to leave her opportunity with the School of her Master. The question now fairly before the

Master stands : Is woman's status in the kingdom of God irregular, indefinite, spasmodic, and subject to interruption for domestic service ? Or may she, as her brothers, devote her time and energies wholly to the development of her mind and to the study of the Master's doctrine and precepts, and finally to the duty of His spiritual work ? We know that it is accepted that a man shall leave even " the dead to bury their dead " at the Master's call to the spiritual ministry ; but what shall a woman do ? When Peter and John forsake father and all their fishing interests, and Matthew rises from the seat of customs, that each may learn in the School of Christ, and so prepare to proclaim the Gospel of salvation to the ends of the earth, all approve. But now a woman drops the broom, forsakes the kitchen, places herself at the side of her heavenly Teacher, and bends her ear to receive the (*λογος*) doctrine of the kingdom of God. Immediately this woman, BECAUSE SHE IS A WOMAN, is pursued as a fugitive from service to the very feet of the Master, with the demand : Send that woman back to her special sphere-work—to domestic duty—as becometh a woman. The Teacher is implored, if not commanded, by a dear good woman friend, who felt chagrined at Himself and aggrieved at her sister, " You bid her return and help me with the domestic work." Did the Master send the fugitive woman back ?

Upon the decision of this matter clearly depends woman's right of choice between domestic, physical, secular service and intellectual, religious service. The determination of the Master must fix the ethical status of woman in Christian work. Look on the scene. Perhaps no incident of our Saviour's life has greater significance for the Church and the world to-day than this, which involves Jesus, the Divine Teacher, speaking with authority from God; Martha, the intelligent, conservative, and devoted worshipper and servant of Jehovah, and Mary, the ardent, trustful, and hopeful disciple of Christ. Consider diligently the Saviour's words, St. Luke 10 : 41, "Martha, Martha, thou art careful and troubled about many things." The prosecutor receives deliberate yet affectionate rebuke. Then the Teacher explains, "But one thing is needful;" and also He affirms, "Mary hath chosen that good part." There is a service above the service of tables—the good (*μερίδα*) division of labor in the kingdom of God. Mary has chosen this highest service, "which shall not be taken away from her." The right of choosing and continuing in such relation as woman shall elect to minister shall no more be denied to the sex represented by Mary than this woman shall be taken away from the position she occupies at her Master's feet. This decision of Jesus, which ruled on the different views held

by Martha and her sister Mary, must be regarded as a veritable mandamus of the ecclesiastical Supreme Court of the Kingdom of God, Jesus Christ Himself sitting as Judge. It was virtually a decree of the nature of *habeas corpus* for Mary and her sex. It expresses a hint to all Marthas of a *nolle prosequi* in all similar cases. Let this judgment stand. There is higher ministry in the kingdom of God for women than the ministry of domestic duties. Woman has the right of choice in what ministry she will render service. Mary in leaving the ministry of earthly comforts, when these were designed for the Lord Himself, to prepare herself for a strictly intellectual and spiritual ministry, did a proper thing; yea more, chose the "good division" of ministry. Martha, while complimented for faithfulness in her domestic endeavors to render her guests comfortable, is clearly disapproved and rebuked in her effort to return and retain Mary for like secular domestic duties. The conclusion is unavoidable. Females have both the right of place in the study of doctrine, precepts, and promises at the feet of Jesus, and the right of choice in the line of their service of their Master. That practice of the Church of Jesus Christ which assumes to forbid woman a place in spiritual service, since the Lord Himself defended her, when she sought a place at His feet for instruction in doctrine and promised

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her protection forevermore, fosters a policy that should be speedily revoked.

The above exposition gives significance, character, and completeness to this episode in our Lord's history. The common interpretation is unjust to Martha's religious character, since it assails unjustly that character. Commentators *feel* this, and *apologize vigorously*. The common interpretation is also very weak in making much out of a very small affair, if Mary, in childlike thoughtlessness, only lingered a little too long at the conversation of Jesus. Furthermore, the usual understanding makes Jesus support doctrine which is unscriptural—namely, that one who withdraws from life and devotes time and energies as a recluse student for personal attainments or for self-righteousness, irrespective of human affairs, is choosing a good lot, which shall assure eternal gain. If such is the doctrine of the lesson, then asceticism surely leads unto godliness, and is vindicated by our Lord, and so the monks and nuns may be justly canonized. This few Protestants believe.

The facts are : Martha the Jewess had been strictly instructed under the Rabbins, and was thoroughly imbued with the spirit of her religious teachers. Says Dr. Adam Clark : " The Rabbins taught that a woman should know nothing but the use of her distaff." The " sayings of Rabbi Eliezer, as delivered

Bammidbar Rabba, sec. 9, fol. 204, are both worthy of remark and execration ; they are these : *yis-rephu dibrey torah veal zimsaru lenashim*—let the words of the law be burned, rather than that they should be delivered to woman." This supplies the reason for Martha's abruptness and seeming petulance.

Commentators unfolding this incident generally fall into the error of presenting Jesus as defending Mary in the selfishness of getting spiritual good for herself solely, and in opposition rebuking Martha, in her secular benevolence providing many things for others. These are doctrines the very opposite of those which Jesus taught. With such theories one may refuse the most exacting benevolence—yea, may even decline the most necessary and natural duties of life, under cover of seeking higher personal benefit in religion ; whereas the doctrine of Christ explicitly discriminates among persons, and allows only those called to preach the Gospel to proceed, despite the temporal requirements of others, and especially near friends. It is only those under a divine impression and impulse to spread the glad tidings of the Gospel who may plead the sacredness of their mission to the neglect of temporalities for those dependent upon them ; and this not for themselves, not a personal good, but only while seeking the good of others. Our interpretation is unbur-

dened of all such inconsistencies as the common interpretation incurs.

Martha had chosen, and was careful to provide many things for temporal entertainment. Jesus, whose teaching was, "Take no thought for your life what ye shall eat, or what ye shall drink," puts little estimate upon Martha's work. But to Mary, who acted independently and indifferently of the temporal entertainment, Jesus gives great approbation. This was surely not because she acted with personal motive solely, but, as we understand, because she was under a divine impulse to learn, that she might supply to others something better than the "many things" of tables, even the "needful thing," the bread of eternal life. Because of this hunger for Truth that she might spread the Truth for the benefit of others, she was vindicated by Him who refused even to eat when a special opportunity for spiritual work presented itself (St. John 4 : 30-42).

Mary, we presume, sat at Jesus' feet to study doctrine just as Saul of Tarsus sat at the feet of Gamaliel and learned of that Rabbi, that she, like Saul, might teach others in due time. Wherefore she was commended by the Saviour above the sister whose highest thought and effort, however pure and sincere, was the personal comfort and entertainment of her guests. How true to the Master's doctrine, "The spirit is more than life," is His decision of

the question on the relative work of these two sisters ! The Son of God did not exalt and defend woman in the study of His doctrine, precepts, and promises that " Her light should be put under a bushel." The thought is contrary to the genius of His life and the spirit of His teaching.

Christian education as provided and introduced by Jesus was to every member of the community of disciples. The education supplied to each member was, moreover, different from that of every other people. The education of the East was wholly on the side of the gods. The education of Greece and Rome was as completely from the human and for the human. In Christian doctrine both these features were united, thus constituting the highest type of education in the world. Under such education intellectual energy is readily developed and the most satisfactory society established.

By intellectual vigor and by discipline, chastened through a sense of the divine and the future life, all wholesome power is generated and exerted over society.

Christianity early in its history manifested all these elements ; hence the Christian community became the most pronounced factor for influencing and moulding modern civilization. Notwithstanding the errors developed by its friends and fastened upon it ; despite the despoiling of certain elements

and the incorporation of others from the outside world, it speedily developed its individual members and its societies into the most powerful agencies of human aggrandizement. Had Christianity retained the association of woman with man in the ministry, and not neglected her education, and not dropped the education of the laity ; had it preserved the indenture bequeathed by the Master—the school for every disciple in the kingdom of God, and all the disciples in the school on perfect equality of rights—it could not have been charged with being a party to the meanness, foulness, and wickedness which characterized the civilization of Europe for fully one thousand years. How true the Saviour's words, " If the light that is in thee be darkness, how great is that darkness !" That the Church became the foe of general religious education is established by a single quotation in deprecation of the translation of the Bible by Wycliffe.

" This Master John Wycliffe translated it out of the Latin into the Anglican, not the angelic tongue, and thus laid it more open to the laity and to women who could read than it had formerly been to the most learned of the clergy, or even to those of them that had the best understanding. And in this way the Gospel pearl is cast abroad and trodden under foot of swine ; that which was before precious both to clergy and laity is rendered, as it were, the

common jest of both. The jewel of the Church is turned into the common sport of the people, and what was hitherto the principal gift of the clergy and divines is made forever common to the laity."

Woman ruled out of the ministry of her Lord, even no longer permitted to be the lawful helpmeet of those in sacred orders, may well be classed by such ecclesiastics as "swine," before whom it was unseemly to place the words of Jesus in a language she understands. How unlike the example supplied in the case of Mary ! It is because of such perversions that Christianity has stood for centuries and labors to this day in the midst of ancient and corrupt civilizations, handicapped and unable to advance to the conversion of the world. Take a single example : Women of India have already asked for Christian baptism ; but, owing to the degrading barbarisms environing their lives, the greater number of them will not receive this baptism nor the Sacrament of the Lord's Supper from the male missionaries. " It will not be greatly different for a hundred years to come," says Dr. Butler, who in ten years of missionary life among that people never was able even to see the face of a native woman. The Protestant Christian churches are powerless to help them, because they dare not ordain women to holy orders. Is it not quite time that Protestant

Christianity should follow Peter for prayer on the house-top, that it may be schooled to a liberality of propagandism in harmony with the spirit of its founder, and commensurate with the necessities of the world ?

## CHAPTER VIII.

### THE STATUS ASSIGNED WOMAN AFTER THE RESURRECTION.

THE recognition and position accorded woman by Jesus after His resurrection is fairly demonstrative of woman's equal status in the propagation of the Gospel of the kingdom of God.

When certain women discovered that the body of the Master was not in the sepulchre where they had seen it placed by Joseph of Arimathea and Nicodemus, they hastened to inform Peter and John of the fact. These disciples appear to have been greatly excited by the report of the women, and immediately both ran with haste to the sepulchre. After fully satisfying themselves of the correctness of that which the women reported, Peter and John left the garden and returned to their homes. Either of them, no doubt, would have regarded it a great favor to have been the first to behold the glorified Teacher, whom they had come to regard long before the crucifixion as the Christ. But to neither of them, nor yet to any other male disciple, was that

honor accorded. "But Mary tarried standing outside the tomb weeping ; and, as she wept, she stooped and looketh into the tomb ; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni ; which is to say, Master. Jesus saith unto her, Touch me not ; for I am not yet ascended unto the Father : but go unto my brethren, and say unto them, I ascend unto my Father and your Father, and unto my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord ; and how he had said these things unto her" (St. John 20 : 11-18).

How any person who believes the superior character freely conceded to Jesus, after reading the above lesson, could speak or write against woman's enjoying the greatest liberty and practising in the

fullest exercise for the propagation of the kingdom of God, it is difficult to understand. Had Wesley or Luther, Calvin or Knox, similarly recognized woman, and as positively thrust her forward in some critical moments of their reform movements, no one would have questioned the status thereby fixed upon woman. To woman first the revelation is made both of the resurrection and ascension by the risen Lord Himself. To woman is entrusted the privilege of first making proclamation of the Gospel in its fulness, practically prophesying—that is, preaching, the most important and hitherto unknown truths to the edification and comfort of the disciples. As though viewing what is here narrated, Isaiah in prophecy wrote, immediately after recording the ministry of the new Elijah, the forerunner of Christ, exhorting woman to her new and high vocation, “Oh daughter, that tellest good tidings to Zion, get thee up into the high mountain.” Take your place among the favored in religious services, who are supposed to hold the highest places on the mountain. “Oh daughter that bringest good tidings to Jerusalem, lift up thy voice with strength ; lift it up, and be not afraid.” This is a proper exhortation to woman as a preacher of the Gospel, “Say unto the cities of Judah, Behold your God ! Behold, the Lord God will come as a mighty one, and his arm shall rule for him : behold, his reward is

with him, and his recompense before him. He shall feed his flock like a shepherd : he shall gather the lambs in his arms, and carry them in his bosom, and shall gently lead those that are with young"—a charge to preach fearlessly the whole Gospel, not simply some special matters. Foreseeing the opposition which both the world and the authorities of the Church would interpose to this new order of ministrations, the prophet continues, reminding both opposers and workers of the majesty of Jehovah, who hath ordained these things—"Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Then he significantly inquires, as though meeting a carping criticism, "Who had directed the Spirit of the Lord, or being his counsellor hath taught him?" Manifestly, if certain of the divines of the present age had directed the Spirit of the Lord, He should not have empowered woman for the ministry, or, being His counsellor, had taught Him, there had been no such indiscretion and door opened for scandal as is apprehended by the introduction of woman to the public offices of religion. The prophet proceeds, "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed

to him the way of understanding?" "Consider," say the opponents of woman's introduction to the sacred offices of religion, "what the history of the world suggests; the voice of the past agrees with the best judgment of our time, that woman's equal participation in the duties of religion could only be followed by disaster to the Church and to humanity." \* So the prophet Isaiah replies, "Behold, the nations are as a drop of a bucket." What if they do oppose? They "are counted as the small dust of the balance. . . . All the nations are as nothing before him. They are counted to him less than nothing, and vanity" (Isaiah 40 : 10-17).

The high and principal elements of service in the spiritual ministry of the kingdom of God are : First, to proclaim what Jesus taught and did ; second, to witness to or testify of His works, His resurrection, and His ascension ; third, to fulfil the offices of service in the kingdom of God.

The angels and Saviour united in authorizing and charging certain women whom Jesus had associated with His disciples to fulfil the mission embodying these features of a spiritual ministry. Prominent among these women was one of the Marys, who often sat at the feet of Jesus. What more honorable or more purely spiritual ministry has been en-

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\* Editor Buckley, in *Christian Advocate*.

trusted to mankind than that of making the first proclamation of the resurrection, the greatest fact and miracle of the kingdom of God? What higher religious honor and spiritual truth has been confided to man than that which received commission to show the path to the risen Saviour, to announce the marvel of the ascension, and to declare the relation of Jesus and our own relation to the Infinite One?—all of which was specifically entrusted to woman for proclamation to the Church by the Lord Himself immediately after the resurrection, and before He had spoken to any one of His male disciples. That the points may fully appear, we recount each, producing also Scripture quotations. First, by calling to remembrance former doctrine taught by the Master, St. Luke 24 : 8—“ And they [those women] remembered his words, and returned from the sepulchre, and told all those things unto the eleven, and to all the rest.” They remembered His words, and preached them to the eleven and to all the rest. Second, by bringing intelligence of recent strange events affecting Zion’s welfare, St. John 20 : 17—“ But go [said Jesus to the maiden of Magdala] to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” Let all the people hear from the lips of women all the words of this Gospel, whether the hearers are appointed leaders, as Peter and John,

or private laymen, as Cleopas and others of the company of Jesus. St. Luke 24 : 22, 23, "Yea, and certain women of our company came, . . . saying, that they had seen a vision of angels, which said that he was alive." Said Mary of Magdala, "I have seen the Lord" (St. John 20). Therefore, since Jesus commissioned women for the propagation of the facts and significant doctrines of the kingdom of God, let the Church arrange to educate its daughters, after the example of the Master, in Christian doctrine at the feet of its ablest and most godly teachers. Afterward, as the Master, let the Church employ women in proclaiming these most sacred facts, precepts, and promises to others, thereby edifying the believers, and spreading the glad tidings of a free salvation to a perishing world. Anything less than an equal opportunity in the field of the world in the labor for human redemption is injustice to the kingdom of God, injustice to the State, injustice to humanity, as well as unwarrantable, almost unpardonable injustice to the sex of woman.

## CHAPTER IX.

### WOMAN AT THE DAYBREAK OF CHRISTIANITY.

WE now come to examine the status assigned woman in the kingdom of God under the Holy Ghost.

From the Gospels we have learned that woman was the first to know of Jesus having risen, the first to receive the Lord's salutation after His passion, the first who was given authority to quicken the slumbering memory of disciples as to the Master's teaching, the first charged to proclaim the Resurrection, and the first to announce the approaching Ascension—each distinctive features of a live Gospel ministry.

We now proceed to note that woman was present and of that company to whom the risen Christ pronounced the words, "Receive ye the Holy Ghost : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained" (St. Luke 24 : 33 ; St. John 20 : 21-23).

Woman was of the company when Jesus, standing on Olivet, said, "But ye shall receive power,

after that the Holy Ghost is come upon you : and ye shall be my witnesses both in Jerusalem, and in Judea, and Samaria, and unto the uttermost part of the earth" (Acts 1 : 8).

Woman was at Pentecost when the above promise was fulfilled, and when " cloven tongues as of fire sat upon each of them. And all present were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2 : 3, 4).

Women were enumerated by Peter as partakers of the grace of Pentecost, and were declared by that Apostle, quoting the words of the Hebrew Prophet, to be included as rightful recipients of the spiritual gifts whereby sons and daughters became competent and authorized members and prophets of the new kingdom. Acts 2 : 16-18, " But this was that which was spoken by the prophet Joel ; and it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy." So it appears that woman was placed, at the formative period of Christianity, on equality with man in Gospel endowments and dispensation.

Jesus arranged for the promulgation of His doctrine and precepts, and the Church ordained a min-

istry for benevolence. Under the Master the ministry for word and doctrine was given a headship in the college of twelve, all males and all Jews, a memorial of the twelve tribes of Israel. Under the apostles the ministry of benevolence was constituted in a body of seven, also all males, all in the Jewish fellowship, but one at least of Gentile ancestry. There is, however, no authority for regarding either of these colleges as absolutely typical or inferential as to the constituency either of the ministry or officialty of the Church of Jesus Christ. The twelve were but a headship to the kingdom of God. Others were associated, and at least seventy were sent out as heralds of the kingdom of God directly from the Master; and it is not clear that until after the resurrection any definite organization of the ministry of word and doctrine was constituted. The general principle contained at St. Luke 22 : 26, "But he that is greater among you, let him become as the younger; and he that is chief, as he that doth serve," was the indenture of Christ to all His Church on the question of duties and offices. The college of seven on benevolence was intended by those who appointed them to confine their labors to a class of duties inferior to the ministry of the Word. But the Lord and the Holy Spirit ruled otherwise, showing conclusively that the Christian spiritual ministry never was entrusted absolutely and

distinctively to a definitely organized and restricted portion or class of the disciples, as the apostles and their elect successors. The moment the apostles decreed among themselves and arranged, and the assembly of believers consented and approved, that the apostles should have singular and sole charge of word and doctrine, the divine wisdom greatly exalted and much more approved Stephen, the first man selected and appointed unto a work subordinate to the spiritual ministry of the Word. That Stephen was granted from the Lord Jesus an empowerment and dispensation signally qualifying him for the most notable spiritual ministry on record, none will question. Acts 6 : 8, " And Stephen, full of grace and power, wrought great signs and wonders among the people." Thus he by whom the rebuke was made was so suddenly thrust forth and unexpectedly exalted above all the disciples in the highest work of a spiritual ministry, as to stand a perpetual admonition to the Church, and a sign to the world, that the Holy Ghost delegates to neither divinely constituted priesthood nor to favorite hierarchy the sole right of propagandism of the kingdom of God. The direct antagonism of the Holy Ghost to so much of the policy ordered by the apostles as was designed to confine the spiritual ministry to themselves appears in its full significance by placing the words of the apostles against the marvellous and

brief history of Stephen. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men" (Acts 6 : 2).

As if to warn the Church against centralizing the spiritual ministry in the hands of a select coterie, Stephen, the selected president of the special secular religious ministry, was made an exceptionally efficient minister of word and doctrine, and an everlasting monument witnessing for the Holy Ghost and the glorified Lord Jesus to the individual liberty of Christian disciples, to exercise themselves in all godly ways for the profit of the Church and extension of the kingdom of God, as the Spirit shall give ability. This was the ordination of the Spirit; hence St. Paul writes, "The manifestation of the Spirit is given" not "to every man," as it stands in our common version, but, as in the Greek, "*to every one, to profit withal*" (1 Cor. 12 : 7). This does in nowise interfere with the rights of the Church to observe and pronounce upon the character and doctrine of its would-be teachers.

The ability for and appointment unto the spiritual ministry is absolutely with the Lord. 1 Tim. 1 : 12, "I thank Christ Jesus our Lord, who hath enabled me, for that he hath accounted me faithful, putting me into the ministry;" and sometimes it is abso-

lutely from the Lord, 1 Cor. 9 : 16, "For if I preach the gospel, I have nothing to glory of : for necessity is laid upon me ; yea, woe is unto me, if I preach not the gospel !" Gentiles were also accepted in the work of the spiritual ministry. Gal. 2 : 3, "But not even Titus, who was with me, being a Greek, was compelled to be circumcised." And yet Gentiles had no representation with the twelve, and moreover were regarded by all recognized religious authority, Jewish and Christian, as utterly and absolutely disqualified for sacred service. Jesus Himself was not of a sacerdotal family, and hence was questioned as to His authority as a public Teacher. And His apostles and disciples were selected in the highest disregard of formulated church usages ; thus we find that the economy which governed in the system of religion based in the life and teachings of Jesus Christ was the universal endowment and particular dispensation of the Holy Spirit. That bestowment of His gifts was without respect of persons or sex. Such was the indenture to the whole race in its entirety of equal rights and responsibilities in the new kingdom of God—the universal religion of humanity. Hence, as we have seen, before long, from converts of the ignored Gentiles, ministers of word and doctrine were raised up. Pursuant to the prophecy of Joel quoted by Peter at Pentecost, and in harmony with Isaiah,

fortieth chapter, the sixty-eighth Psalm, and with the equitable economy of the Gospel, women exercised in different functions of the ministry of the Word, usually under the designation "prophets," sometimes under that of "ministers," "the Spirit dividing to each severally as he willed" (1 Cor. 12 : 11).

We find Saul, the persecutor, "haling men and women," while he labored to suppress the sect of Christians. Would it not have answered every purpose of the Jews, if it was not permitted that a woman should speak concerning the Christian religion except to her own husband at home, to have only arrested and put to death the husbands? Saul knew the place and power of woman in the Christian religion even before he became a convert to its faith. Afterward, as he travelled hither and thither in his missionary labors, we find him lodging at the house of one of the seven appointed on the committee of benevolence, having as his companion the beloved disciple Luke, "whose praise was in all the churches." Philip, the host, is now an evangelist of the word, raised from the secular office to which the Church had ordained him to the spiritual ministry. He is the father of four daughters, all church-members, all enjoying a dispensation either from the apostles, their father, the Church, or the Holy Spirit. It seems all these possible

authorities concurred. At all events, Luke enters these daughters as laborers in the cause—"four daughters, who did prophesy" (Acts 21 : 9). If Paul and Luke believed it to be contrary to the Gospel that women should teach and preach in public, why did they tarry "many days" with this self-elected evangelist and his family, who were outraging all prudence and righteousness on the question of laymen and women officiating in the character of preachers? For, says Paul, in defining the labors of one who prophesies, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14 : 3). Mark, not in a single work as foretelling things to come, but "speaketh" to all the people to edification, exhortation, and comfort.

To prophesy was, therefore, a distinctive feature of holy Christian ministry. Hence the ministers of the Gospel were designated prophets. Acts 13 : 1, 2, "Now there were in the church at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Here St. Paul, called Saul, and Barnabas are referred to under the same term as the four daughters of Philip.

Wherefore, since the Holy Spirit did authorize, empower, and commission woman similarly with man, and give her like dispensation and endowment for the propagandism of the spiritual word during the formative period of the Church, and the chief ministers and even the Apostle Paul were their associates, who dares now forbid woman, when manifestly impelled by divine empowerment, gifted by nature, qualified by training, and acceptable, successful, and desired by the people, to preach the Gospel? She cannot be forbidden on the ground that woman was not numbered with the twelve, since the twelve did not embrace beyond the headship of the Christian ministry, and were rebuked in arrogating to themselves specifically this office in the thrusting forth of Stephen, and perhaps also the Apostle Paul. She cannot be excluded because no woman was ranked as an apostle, for neither was any Gentile honored in this manner; and yet the Holy Ghost overruled the prejudices of the Church people, and admitted Gentiles to the ministry. Neither can she be excluded because it cannot be shown where women were ordained, for where can it be proved that at this early date any particular or special form of ordination at the hands of men or the Church was required or observed for the ministry of the word? In vain do we search for ordination in the case of the companions of the

apostles, the Apostle Paul and other workers. Neither does it anywhere appear that ministers necessarily received either a particular or general ordination for the spiritual ministry. But only where special duties were assigned, as to Stephen and others on the committee of charity, or as to Paul and Barnabas for missionary service, or to Timothy was there anything which might be ranked as an ordination.

The engagement of women in the proclamation of the glad tidings of the Gospel is in perfect accord with the status assigned to women in the Jewish religion from the time of Moses. Woman always joined conspicuously in heralding great victory. Her presence and voice gave peculiar joy in the hour of triumph. Thus the Scriptures present the status of woman in the Hebrew religion ; and their prophets announced that in the future of Zion the cause will be so signal and the victory so wonderful and complete that woman shall be peculiarly conspicuous in heralding the triumph. The general participation of women in the annunciation and triumphs of the Gospel is expected and required from the analogy and dispensation of the Scriptures. No such conflict was ever known in Israel as that which engaged the Son of God with the powers of darkness. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is

glorious, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. I have trodden the winepress alone" (Isaiah 63 : 1-3). "Now is the judgment of this world : now shall the prince of this world be cast out" (St. John 12 : 31).

If it was appropriate for Miriam to celebrate the deliverance at the Red Sea, suitable for the daughters of Israel to celebrate the victories by which liberty was preserved and native land delivered from the oppressive heathen, how appropriate that women join conspicuously and continue perpetually to celebrate the triumph of Him who has gloriously conquered darkness and death ! How becoming that in her ministry she should herald to the nations, "The Day Star from on high hath visited us," with healing for all the people, and generally proclaim, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Thus shall the prophecy of the Psalmist be fulfilled :

"The Lord giveth the word.

The women that publish it are a great host."

## CHAPTER X.

### APOSTOLIC DETERMINATION OF WOMAN'S STATUS.

WE have traced woman into the sphere of the spiritual ministry, where she is found a Gospel-worker, in the character and office of one who prophesies. Acts 21 : 9, "And the same [the evangelist Philip] had four daughters, virgins, which did prophesy." Woman also appears elsewhere in the earliest Christianity in labors with the Apostle Paul and others, and in one instance an instructor of a partially enlightened and highly gifted evangelist named Apollos. Acts 18 : 26, "And he [Apollos] began to speak boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." We are now prepared to affirm that women labored *jointly with and similarly to* their brethren, who were and are acknowledged the successors of our Lord, in the propagation and establishment of the kingdom of God.

Besides what we find in the Acts of the Apostles, St. Paul in his Epistles frequently refers to women

who worked in the propagation of the Gospel. Especially is this noticeable in his Epistles to the Romans and Philippians, where he employs the same expressive language concerning women workers which he uses when speaking of male co-laborers.

At Philippians 4 : 3, 4 St. Paul writes, " Help those women [Syntyche and Euodias], for they labored with me in the Gospel, with Clement also, and the rest of my fellow-workers." So also in the sixteenth chapter of Romans special commendation is made of women referred to by name as co-laborers of the apostle, and at verse 12 two women are named " who labored in the Lord," and also one " who labored much in the Lord." We must regard such definite statements and designation of woman's labors conclusive to the point that women worked jointly with the apostles and other workers in evangelical work, not, as some aver, only among women. The expression, " Help those women," indicates a leadership on the part of the women. The terms also indicate a similarity in the labors of the males and females. And the charge is, " Help those women," which, being given to a man, fully confirms the associate labor of men and women. Indeed, no one fully informed can question the fact of women having officiated as heralds, prophets, and teachers from the earliest introduction of written

Revealed Religion unto the close of its canon, embracing a period of fully fifteen hundred years. This history fixes the ethical status of woman.

But the fulness of woman's glory—the day natural to her status in Revealed Religion—was after the victory of the Redemption. It is then she is to appear with all the responsibility of an angel of the glad tidings. Yonder in the old dispensation she is a Miriam on the banks of the Red Sea reciting, “Sing ye to the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea” (Ex. 15 : 21). Here in the new dispensation she is the Mary of Magdala, coming into the presence of the despondent disciples and confidently proclaiming, “‘He is risen, he is risen.’ ‘I have seen the Lord,’ and thus and so he spoke to me and charged that I declare to you.” This would suggest the probability of some definite determination regarding woman and her work in this dispensation by so faithful and exact an organizer as the Apostle Paul.

On the particular question of woman's status and appearance in Christianity, the apostle gives his decision of the law and spirit of our religion, 1 Cor. 11. The status of woman is affirmed in the third verse : “The head of the woman is the man, and the head of Christ is God.” On this we remark : Christ, the second in Deity, “thought it not rob-

bery to be equal with God " (Phil. 2 : 6). Then, following the analogy, neither is it robbery for woman, the second in humanity, to claim to be equal with man. Christ, the second person in the Godhead, is conceded equal in titles, rank, and power to the Father, who is first ; yet the Son is devoted to the special work of redemption, involving the humiliation, unlike a very God, of taking upon him the form of our humanity and the shame of martyrdom on a Roman cross. So woman, the second person in generic manhood, is justly equal with man in all that pertains to human honor, rank, and rights, although consigned, very unmanlike, to the humiliation, disability, and suffering attending the mission of the motherhood of mankind. And again, Christ, the second in the Godhead, fills, as we are assured by the Scriptures, all the offices and works of God as God in grace and nature. So woman, the second in manhood, fills justly all the offices and works assignable to man on equality with man.

Such are some of the logical analogies and deductions conceivable from the apostle's classification. And mark the questions under consideration by him are woman's status and her *personnel* while praying and prophesying in the Church of Jesus Christ. The Apostle Paul raises this argument for answering questions which naturally arose among

the heathen converts to Christianity on observing woman officiating on equality with man in public services, according to the ancient Jewish and early Christian usage. Speaking and teaching in the public assembly was repugnant to pagans, as the Greek and Gentile nations generally. The questions submitted to the apostle must have been substantially, What is woman's status relatively with man in the Christian Church? If women are to pray and prophesy in the public assembly, how shall they appear while ministering before the congregation? At least such are the questions answered by the apostle.

If St. Paul had believed, as many divines interpret and affirm that he has formulated in commandment, and, we may add, as the Church generally accepts, he would have answered, "Woman can have no official status whatever in the Christian Church, and she must not appear in any guise of active participation in public service, except to sing." This was not his answer. But we have seen he answered the first question thus: "The head of every woman is the man," like as "the head of Christ is God"—that is, the woman is relatively to man as Christ to God—on EQUALITY. *This is her status.* To the second question, as to personal appearance appropriate for women, there are certain feminine usages some of which, as un-

shorn hair, are natural distinctions ; such let her observe. Let her also be careful to maintain customary apparel and decorum when she officiates in the Church. We remark in passing that every quibble which can be raised involving an inferior status of the second person in generic manhood has long since been brought to bear against the second person of the Godhead, and fully refuted by the supporters of the divinity of Christ. The Scriptures do not imply inferiority of woman when they concede headship of the family to man no more than they concede inferiority to Christ by conceding headship of Deity to God the Father.

Now can any intelligent person suppose that as able and conscientious a writer as St. Paul would occupy a large paragraph in noting the status and giving technical directions regarding the *personnel* of women, in order to discharging the duties of prophesying and praying in the Church, only to make all this careful and painstaking decision as so much useless verbiage through a subsequent, absolute, and general prohibition against woman taking any part whatever in the official and public services of the Church ? That view might afford an easy interpretation of another difficult Scripture ; but when an interpretation of certain Scripture blots out a large paragraph from the Scripture, as that contained in the eleventh chapter of First Corinthians,

and convicts an inspired writer of useless scribbling or trifling, is it not full time for Biblical critics to seek and demand a less destructive interpretation of Holy Truth? Had not the Christian Church suffered blind prejudice to control, such dregs of barbarous and heathen customs had not through eighteen centuries weakened the Church and shaped the treatment and employment of women so erroneously. But a better and more consistent solution of the enigma produced on the question by the apostle's law, precept, and practice ere long, we confidently believe, shall be accepted and adopted by Protestant Churches, and readily approved by the Christendom of this nineteenth century.

Here are the historic facts: The churches of Asia Minor were constituted largely of converts from the Greeks and barbarians. The usages of society among the people prepared only the male members for speaking in the public assembly, and particularly so that, when necessity arose, every male should be able to plead his own cause on the Bema. Woman did not receive any such training, as she had no personal privileges whatever among any ancient people upon the Bema. This ancient custom of disbaring women from equal education and privileges of life has ever largely prevailed, even to our day, "though the mists have somewhat cleared" in Christian lands. Hence the male

members of society have always been found at great advantage in the congregation, and have monopolized the platform, the judiciary, and the pulpit, except where the platform is a minister of the devil. Satan and his ministers have always found public employment of women a necessity and success, and have provided for such training as that service required. In this the children of darkness have proved themselves wiser than the children of light. St. Paul found many of the male converts to Christianity competent to stand before a public assembly, and many among that class able to intelligently instruct the people and advance and defend the Christian doctrine. He found the women illiterate, untrained, and unused to the license originally granted women in the Jewish religion, and contemplated in the Christian. He found women associated with the heathen religion disreputable and debauched. He found public sentiment stubbornly arrayed against citizen women of pure character appearing in public vocation. Hence, after faithfully declaring the status of woman under Christianity, as we have seen at First Corinthians, eleventh chapter, and giving definite advice as to her attire when she should officiate in the Christian service (which history records she frequently did by both private teaching and in public prayer and prophecy), St. Paul charged, by a formal order to

the Church at Corinth, that their women should not voluntarily address the congregation on disputed questions, but should inquire concerning such matters of their own husbands at home. So it would seem that this prohibition was limited to such as had husbands—and such as had Christian husbands ; surely St. Paul would not direct that they who believe should seek understanding of their religious affairs from ungodly heathen husbands. If as few husbands as now gave heed to Gospel duties, the prohibition was quite limited.

It has been thought that the degraded condition to which women previously devoted to heathen worship were subjected influenced St. Paul to this policy ; but most likely he yielded so far jointly to such circumstances as were the outgrowth of the surrounding heathen institutions and the public sentiment among the people at Corinth.

As the conditions of society were similar in almost every community in Asia, St. Paul advised Timothy substantially as he had ordered for the Church at Corinth. It is probable that both the passage in Corinthians and also in Timothy suffered modification from transcribers, who not infrequently attempted to give force to precepts by small changes in the text, and especially by citations from the Old Testament Scriptures. Copyists, as scholars are aware, during times of agitation on disputed ques-

tions often took such liberties ; and we know that very early in the history of the Church much discussion was had on the status of woman. The passages themselves indicate such irregularity as would result from emendations. Take the last verse of the paragraph in Timothy. I submit that the text as it stands is very unnatural to St. Paul, and very like both the sentiment and scholarship of the early mediæval times. See verse 15 : " Notwithstanding *she* shall be saved in childbearing, if *they* continue in charity, faith, and holiness." Notice the use of " *she*" and " *they*."

That Paul did arrange for some restrictions of women's official service in the Church there can hardly remain a doubt ; but similar limitations of rights for cause are constantly enforced among both males and females. St. Paul's course is a strong argument that Christianity usually accorded such rights to women as were by him denied in the instances referred to. Indeed, it might be urged that Revealed Religion was responsible for woman's disposition to act as a public herald of the glad tidings of the Gospel ; for had not prophecy announced her opportunity and imbuelement ? And did not the Holy Spirit put the anointing upon woman and the grace within her at Pentecost ? It would be absurd to infer that that grace and those circumstances which operate to make males bold to

speak for Christ should work to make females mute.

The case, therefore, stands that the Apostle Paul's disbarment of women of particular relations, not women generally, from voluntary public Church exercises was simply a refusal to intrust lawful responsibility where, owing to conditions of social life, a class of admitted lawful subjects had been deprived of the advantages of such elevation and preparation as other heirs of the same rights had enjoyed ; and because such deprivations and other circumstances had developed an unfavorable public sentiment, which for the time it was inexpedient to extensively antagonize.

It could be no fault of St. Paul, nor yet of Christianity, that the heathen customs under which these women lived enforced them, even after conversion, into an inferiority that unfitted them for being prominent factors in Christianizing their people and the race. It would become St. Paul's duty and the duty of Christianity to educate and elevate this neglected, ignorant, and dishonored class of society, so that instead of a garrulous, gossiping, and carping class of disciples, unsuited to officiate or even serve important duty in a holy church, they might become fitted and qualified unto responsible work for Christ and humanity.

That St. Paul did not neglect this matter we have

the evidence where he writes to Titus, Chapter II., verses 3, 4, "Likewise, that the women elders be reverent in demeanor, not slanderers, not enslaved to much wine, beautiful teachers ; that they may train the younger women to love their husbands, to love their children, to be discreet, chaste home-keepers, kind, recommending themselves to their own husbands, that the word of God be not blamed." That Christianity labored successfully for the elevation of woman is demonstrated by facts confirmed by all history, and especially by the incontestable fact that the women very rapidly rose in private and public influence and in honor and virtue wherever Christianity spread and prevailed. May we not infer a singular inspiration for those Scriptures which, although written in times of great darkness and contempt for woman, and by divers authors, and through many and widely separated centuries, yet neither in the Old Testament nor in the New Testament anywhere indulge in disparagement of the sex of woman ? Indeed, so far removed from joining with the public sentiment of the times of their publication, it is only by wresting some two passages given by St. Paul, under pressure of local expediency, that the Bible is made to seem to approve the unequal practice and unethical public sentiment of this nineteenth century regarding woman. And those who hold the Scrip-

tures accountable for the existing public practice and sentiment of injustice on the question of woman's status with man, had better first make themselves acquainted with this system of inspiration, and afterward look up the sentiment or the status of woman among every people where the Bible is little circulated and where it is not circulated at all. It is an indisputable fact that where there is most Bible reading and most reverence for the Holy Scriptures, there woman is most cherished, beloved, and honored. It is also indisputable that where the principles of Protestant Christianity have prevailed widely, and there alone, woman is certainly approaching a status where the sexes are conceded equal in all that pertains to the responsibilities and emoluments of highest civilized life. Such are the amenities which are coming to us through the social and civilizing influences of the Christian agencies, which uniformly develop the sentiments of reform, and finally constrain their formulation and exercise before we enjoy their full blaze and blessing.

It is unfortunate for progress and unfortunate for society that among humanity are found such numbers of narrow interpreters and neophitic philosophers, few of whom seem to be able to recognize the fact, everywhere patent, that indirect cause is just as truly a factor of results, and must be counted

in the make-up of events, as direct cause. By such teachers' influence that mysterious but wonderfully real something which prompts to definite organization outside of what is prescribed, and thereby consummates mighty achievements for civilization, is ignored. This would not be material did not such *dilettanti* canvass sea and land ostensibly collecting facts, which, failing to find, they nevertheless formulate theories ; these they project and defend as the true causes of those beneficent results which the influence of a quiet but all-potent Christianity has constrained. It is coming to be acknowledged, however, by men of ability everywhere that there is a vitality and force in Christianity which gives it a formulative and expulsive capacity far beyond what it has designated and prescribed in its system. "Each human being, under the faith taught in Galilee, is an independent responsible existence, having a right from all others to the same justice and consideration which he is bound to extend. Each woman under these teachings has a claim to the utmost exercise of her capacities, and to perfect equality with all others as to rights of property and personal rights. Woman from the earliest times of Christianity held a position of independence and of great responsibility. . . . It will be asked, Does not this lead to the share of women in government ? Undoubtedly it does ultimately. Christianity by

itself no more teaches female suffrage than it does Republicanism or free-trade. But it throws into human society that sentiment of equality before God, that principle of equal rights and equal responsibility, and of universal brotherhood, which all lead logically to these results."—*Gesta Christi*, pp. 295, 296.

## CHAPTER XI.

### WOMAN IN THE AUTHORIZED MINISTRY OF THE GOSPEL.

WOMAN is certified and endorsed in the spiritual and ruling ministry by the Apostle Paul. Romans 16 : 23, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea : that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succorer of many, and of myself." The strength of this example in the argument is fully apparent only on a critical examination of the Greek text. Had not the truth contained in this Scripture been concealed in the strong language of the apostle, it is barely possible that it had not been destroyed in the bleak days of history well known to the friends of reformed Christianity. The classical student, however, cannot resist the conviction that rarely does the vigorous pen of even the Apostle Paul sustain his thought in such dextral and stalwart language as in the case of Phebe. *Διάκονον*, not a servant

merely, not a deaconess by any just interpretation, since deacon as now understood attaches to one in an inferior ministry. The relation of this word to the other words of this paragraph, and also to other Scripture, determines it to have a particular and more exalted meaning. The term itself is the equivalent of our word *minister*. That same Greek word is applied by the apostle to his own calling in the Church, and by him and others to ministers generally, as a few examples will show. See Acts 20 : 24. We read, "The ministry [*διακονίαν*], which I have received of the Lord Jesus." 1 Tim. 1 : 12, "I thank Christ Jesus our Lord, who hath enabled me, for that he hath counted me faithful, putting me in the [*διακονίαν*] ministry." At 1 Timothy 4 : 6, Paul writes to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good [*διάκονος*] minister of Jesus Christ." He also writes of Tychicus at Ephesians 6 : 21, "Tychicus, a beloved brother and faithful [*διάκονος*] minister in the Lord." Of ministers generally he writes at Philippians 1 : 1, "Paul and Timotheus [*δοῦλοι*], bond-servants of Jesus Christ, to all the saints which are in Philippi, with the bishops and the [*διακόνους*] ministers." Were Paul and Timotheus and Tychicus and the fellow-workers of Paul only deacons? Was the ministry of the apostles only the service of deacons in the

accepted meaning of that term ? This term by which Paul designates Phebe is not only the term by which he usually designates ministers of the Word and doctrine of Jesus, but is, moreover, the noun form of the very word our Lord Himself selected as expressive of the chief of His workers. St. Luke 22 : 26, "He that is greatest among you, let him be as the younger [νεώτερος] ; and he that is chief, as he that doth serve" (ὡς ὁ διακονῶν). Phebe was an accredited (διάκονος) minister of the Gospel of the Lord Jesus, and carried her credentials to Rome over the signature, if not in the handwriting, of the Apostle Paul.

There is but one term indicated by Christ for His official followers, which is more expressive than that which is used in Phebe's credentials. That is the term δοῦλος. But this term is only applied to one New Testament minister outside of the apostles. The reason is assigned by the Apostle Paul himself, where, after excepting Timothy, he writes to the Philippians 2 : 21, "For they [other ministers] all seek their own, not the things of Jesus Christ." None save Timothy are [δοῦλοι] slaves to the cause of Christ ; hence διάκονος, denoting one who renders service, but not bond-service, was the highest designation of officialty which the ministers of Christianity were generally entitled to receive after the apostles.

The term *διάκονος* is used interchangeably with *πρεσβύτερος*, elder, and, with certain qualifying words, is equal with *ἐπίσκοπος*, bishop. We find the term *προϊστημι*, in the First Epistle of Timothy, used in such manner as determines the nature of the office designated under each of the above terms to be the same. This term in each case fixes the capability of exercising the functions of a superintendent or ruling officer. Thus, in verses 4 and 5 of the third chapter of First Timothy, *προϊστημι* is used with *ἐπίσκοπος*, bishop. At verses 12 and 13, with *διάκονος*, minister (English translation, deacon); and at Chapter V., verse 17, with *πρεσβύτερος*, elder, in each case designating a ruling minister. Such officials were no doubt the legitimate successors of the true *δοῦλοι* of apostolic times. Thus three grades or advancements were designed to be recognized and to be perpetuated, and these not a trinity of magnates nor a hierarchy of superiors and inferiors, but a threefold order of equals in everything but labors, age, and endowments, necessarily involving dissimilarity of capabilities and dissimilarity in the exercise of their gifts. Now the functions of the officer determine the distinctive nature of his office. This may be expressed through the title given the officer at Acts 20 : 17, 28, “ And he called the elders [*πρεσβυτέρους*] of the Church, . . . and said unto them, . . .

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you [ἐπισκόπους] overseers." Also see Titus 1 : 7, 1 Thess. 1 : 2, and Eph. 6 : 21. Or the position of the officer may be designated by terms expressive of the powers or duties of the office, as at Romans 12 : 7, " Or [διακονίαν] ministry, let us wait on our ministering." Or again, the status of an official may find support both in a distinctive official appellation and the joining of a designating term or a combination of such terms. This latter, on full examination, will be found to be the support of Phebe in the character of a ruling minister. Phebe is, as the Apostle Paul certifies to the Roman Church, a δίακονον, minister at Cenchrea, the port of Corinth. The Roman Church is directed to put itself subject to her orders, παραστῆτε. The reason the apostle assigns, she has become ἐγενήθη, has been constituted or appointed a προστάτις, leader or ruling δίακονον, the equivalent of a bishop. The apostle himself and many others have recognized her in this exalted officialty. So Paul affirms. We have failed to find any stronger Scriptural authority for inferring the ordination or elevation to official status of any person, male or female, in the succession of the apostles than is here supplied, in the case of this woman, with the exception of Timothy. Commending Phebe as

a *διάκονον*, minister, *ἐγενήθη προστατίς*, "constituted a ruling minister," the Apostle Paul seems to have anticipated objection in the Church at Rome. Hence he is drawn out to state fully her exalted position, and to acknowledge his own and many others' formal recognition of her status, and furthermore his will as to her recognition at Rome. In this entry of her transfer temporarily or otherwise, we know of this elect minister of Jesus Christ. It is largely by the explanatory and commanding terms which he introduces into the certificate that we are able to fix absolutely the official standing of Phebe. Possibly one real reason why the apostle was so explicit in stating the status of Phebe and charging the manner of attentions and deference to be given her at Rome, was that any misapprehensions on the question of woman as a Gospel worker, growing out of what he had written to the Corinthians a year before, should be suppressed.

The apostle does not state by what authority Phebe was raised to and confirmed in the status of a superintendent ; but from both the wording and spirit of the certificate, we infer that the dispensation was from the Lord rather than from men. Her standing as a minister is also mentioned in the note at the end of the Epistle which Phebe bore to the Romans, similarly as the official standing of Titus was stated in the note following the Epistle

addressed to him. None of the laymen of St. Paul's acquaintance ever received such designation by St. Paul.

Instances of arbitrary translation unfavorable to woman's ethical status in Christianity are found in other texts—at 1 Timothy 3 : 11, "Even so must their wives," etc., and at 1 Timothy 5 : 12, and elsewhere. Unfortunately for both females, general humanity, and the kingdom of God, a rendering of the Greek text of the Scriptures has obtained throughout Protestant Christendom, under the assumption that women have no place in the official ministry of their Lord. In the first of the above texts the words "must," "their," and "be" are not in the Greek. Taking the contexts and rendering the words of the Greek text in the manner usual for translation, we have, "likewise the women [ministers] must be grave," etc. I submit that such is the natural and usual rendering of Greek in cases where an ellipsis is rendered necessary by the syntax of the language. As Paul had just closed commandment for male ministers, he here adds similar commandment for female ministers.

The second text given above contains the original official titles fixed by our Lord for His ministers in both the senior and junior terms, and these are applied to both men and women.

It is necessary to keep in mind that Timothy was

sent by the apostle to arrange for the government of the churches, and hence was called to deal with ministers rather than the laity. That the Apostolic Church recognized the divisions of the ministry as fixed by the Lord Jesus under classes corresponding to the three terms designated by the Master Himself, no classical student who has studied the question in the light of the New Testament and the early Christian writings will for a moment deny. *Δούλος*, the absolutely devoted minister and universally recognized superintendent, a minister peculiarly self-denying, and devoted so absolutely to the work of the kingdom of God as to give all his strength, and time, and means in travelling and laboring for the cause. Such was a *δοῦλος*, bond-servant. These were also called apostles, even though not of the twelve. *Διάκονος*, the serving or general minister, and after proving especially efficient and faithful, a managing or ruling minister, an *ἐπίσκοπος*. These might serve in a particular city or charge, or might have the oversight of several cities and other ministers. Both the above classes were sometimes merged, and designated *πρεσβύτεροι*, elders. 1 Peter 5: 1, "The [*πρεσβυτέρους*] elders which are among you I exhort, who am also [*συμπρεσβύτερος*] a fellow-elder and witness of the suffering of Christ." Following this he addresses *νεώτεροι*, the licentiatees or

younger, such as were lately advanced to specific duty or general privilege of spiritual service. These, after age and experience, would constitute the *διάκονοι*, the *πρεσβύτεροι*, and *ἐπίσκοποι*.

At the funeral of Ananias and Sapphira the *νεώτεροι* are mentioned as committing the bodies to their graves, while Peter and perhaps other older ministers present are represented as *δοῦλοι* and *διάκονοι*, sometimes, as we have seen designated, *πρεσβύτεροι*. The text 1 Timothy 5 : 1, 2, should read, "Rebuke not [*πρεσβυτέρῳ*] an elder, but entreat such as a father; the [*νεωτέρους*] younger men as brethren; the [*πρεσβυτέρας*] eldresses as mothers, and [*νεωτέρας*] younger female ministers as sisters, with all purity."

The common version of our Bible would convey the idea that these directions were simply intended for the private members of the Church, and not, as we interpret, for an officialty of the Church. That we are correct in limiting these words to an officialty, any one may satisfy himself by reading the ninth and fifteenth verses, inclusive, of this chapter—"Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed

every good work. But the younger widows refuse." A translation just to women would be, "Let a widow be enrolled not less than sixty years old, having been the wife of one man, well reported in good works, if she, etc. . . . But younger widows reject." Here are mentioned conditions of exclusion which certainly could not have been enforced against applicants for ordinary membership in the Church, but might very properly be enforced against any seeking a place in the ministry of Word and doctrine.

At Titus 2 : 3, 4 the women are also mentioned both as eldresses and the younger, and Paul directs Titus to warn the eldresses to become clear of their vices, and charges him to exhort them to rise to the status of beautiful teachers (*καλοδιδασκάλους*). Peter also supplies data for their labor (1 Peter 5 : 1-5). Similar terms of designation are used, proving conclusively that the ministerial terms for disciples indicated by the Lord were adopted in the Apostolic Church. Thus, under a critical examination of the New Testament Scripture, it is found that both males and females occupied the junior and senior ministerial offices of the Church jointly and on exact equality. It is also clearly manifest that they labored together and interchangeably, substantially as the Lord Jesus gave example and ordained (St. Luke 22 : 25, 26). It is also discovered that

no such offices as appeared later, and were called the *diakonate* and the *priesthood*, were known to the authors of the New Testament, since in every place where the word deacon appears it is a translation of the term *διάκονος*, and should be the equivalent of *πρεσβύτερος*, and, with the words *προϊστημι* or *προϊσταtis*, the equivalent of *ἐπίσκοπος*, the sub-apostolic *δοῦλος*, or travelling and superintending minister. No such term as *priest* anywhere occurs as a designating term for a Christian minister. How long until the term *διάκονος*—the Saviour's own general word for His chief preachers (what term more expressive or fitting ?)—came to be perverted and divided into deacon and priest, and how long woman constituted a part of the spiritual working ministry of the Lord Jesus on equality and jointly with the males, it is now impossible to determine. That women were recognized in the regular exercise of the spiritual ministry of the Christian Church in the times of persecution by the heathen Roman power appears in a report of the younger Pliny to the Emperor Trajan about A.D. 104, in which there is written, "However, I thought it necessary to apply the torture to some young women who were called *ministrae*, ministers." That the Fathers still admitted women to an inferior place in the ministry of the Word is evident from forms of their ordination which still exist, and from numerous historical

incidental evidences, and even examples extending through the third and into the fourth and fifth centuries. The question of the status of woman in the Church also formed a subject of discussion in several Christian counsels, clearly indicating that the disempowerment of women was resisted. That the exclusively spiritual, official ministry of women in the Christian churches gradually became degraded below that of men, and finally was altogether crushed out, is no longer doubted. Jointly, perhaps, with the degradation of woman, the Saviour's significant term for the spiritual ministers of the new kingdom was also degraded to designate an officialty corresponding to the Levite among the Jews, and called *diakonate*, and the regular minister denominated priest. For although the Saviour ordained and the Jewish-Christian Church under James and Peter and the Gentile-Christian Church under Paul recognized a junior and senior ministry, yet no such phases of spiritual ministry were presented in the New Testament or apostolic times as were supplied by the Levite and priest among the Jews, or the *diakonate* and *priesthood* established by the Fathers. What gave direct occasion for this action it is not difficult to understand. It was the beginning of the formation of a hierarchy, which had been so decidedly rebuked in the Apostolic Church in the case of Stephen. The males officially advanced and the

status of woman officially lowered in the Church, it was but another step to disassociate her altogether from the ministry by the dogma of celibacy. That the Saviour's special name for His spiritual ministry, *διάκονος*, was degraded to express an extemporized office, and that females were officially lowered and finally disbarred from all associate relation with the ministry of our Lord, is not surprising. History of the times recounts the general degeneracy and corruptions of the Christian Church, both in practice and doctrine, and that the general sentiment of society on the status of woman was very low. Yet it is but just to Christianity to remember that these perversions were not voluntarily accepted, but were strongly resisted ; until, weakened and corrupted by the incoming hordes of heathen, largely gathered to her fold by the sword, the Church yielded unto the reign of the barbarous sentiment.

No one who studies the Scriptures will question that individual education at the hands of competent instructors, and involving Revealed Religion, was fundamental to the Christian system. But the conditions of society in the countries where Christianity first advanced in its westward propagation had sunk woman so far below the male population that her equality of participation, when gathered in the school of Christianity, was out of the question.

Time alone could effect a perfect redemption for this class of disciples. Yet, as might be expected, a few, having special advantages and talents, held prominent and equal place with their brethren. But how natural that the woman's nature should chafe and shrink under the disadvantages, and that she should finally disappear as a public teacher, and the better educated and more demonstrative males alone fill the ministry ! And how natural, too, that the Church education should become exclusive of women, according to the custom of the barbarians, who, as we have seen, about this time overwhelmed the Roman Empire and the Church. So undoubtedly it did. Finally, the Church school came to include only such of the males as the hierarchy decided to promote. Then, following indifference to the education of the whole people, which Christ had established as fundamental for the community of believers, succeeded the celibate priesthood, the substitution of elements of systems, customs, and practices of surrounding nations, and the introduction of the spectacular in the worship, and the Church hastened to the thralldom of the Dark Ages.

That the Scriptures suffered from copyists at points where controverted doctrines were indicated, all scholars agree. But fortunately, as it seems to us, but doubtless from a wise ordination of Providence, when one portion of the Church deviated from the

true doctrine, and their scribes favored such perversion, another portion maintained a better interpretation, and produced more reliable copies of the sacred text. But on the status of woman there was universal obliquity. How reasonable, therefore, that the text would be made harmonious with public sentiment, and the edicts of councils influenced by such sentiment ! The Jews, although confessedly more conscientious about mutilating the text of their Scriptures than the early Christians, yet had widely departed from the spirit and letter of their Scripture on the status of woman. Christianity nowhere in its subsequent history presents women on the elevation assigned them by Jesus, nor, indeed, at the status they were conceded at its rise. No stronger argument need be made in proof of the general opinion of the world in regard to woman. Although women to-day are vastly more capable for such recognition than in apostolic and immediate succeeding times, yet they have not enjoyed even the status accorded them by Jewish constitutional law, much less that provided by the kingdom of God. The popular disfavor and contempt of woman has borne steadily and with mighty force against her absolute equality. Again, no one will dispute that, however conscientious the translators of our English version of Scriptures were, they nevertheless suppressed in the translation that which would not

harmonize with the prevailing sentiment of the Church and the times regarding woman's status in religion. Let us refer to the sixty-eighth Psalm. The English Authorized Version reads at the eleventh verse, "The Lord gave the word. Great was the company of those that published it." Dr. Adam Clark showed, one hundred years ago, that a correct translation required the recognition of females as the heralds of the word given by the Lord, and with this rendering the new version now finally appears. So we read :

"The Lord giveth the word.

The women who publish it are a great host."

Again, at Isaiah 40 : 9, there is a most manifest perversion. The Hebrew text demands a feminine herald. As if to avoid this acknowledgment in our Authorized Version, the arrangement of the grammar is reversed. The Revised Version corrects the false arrangement and restores the grammar, but fails to carry the feminine into the translation. Possibly the public sentiment and Church sentiment are unprepared for an exact translation. This text, standing as it does, immediately following a passage which is universally conceded as prophesying the ministry of John, the New Testament Elijah, would bear most conclusive testimony for the prominence of women in publishing the Gospel of glad tidings,

were not its significance dissipated in the translation. However, it is safely couched by divine Providence in His Word, and in the fulness of time will stand revealed to His glory. Again, we have found a similar trend of conformity to existing thought and a similar adjustment regarding the status of females in the Authorized Version of the New Testament. All this goes toward proving that existing public sentiment and interpretations do affect the correctness of the translation of even a sacred text, although in the hands of men striving to justly present the mind of the Spirit in the Word. On this ground we are strengthened in our conviction that the texts of Scripture produced from St. Paul's Epistles on the question of disbarring women from Church duties have suffered emendations in the way of the interjection of mere sentiment based on Scripture facts. It is also possible that whole texts on this question have disappeared, very much as the incident at St. John, eighth chapter, beginning at the first verse, was so nearly lost as to raise grave doubts in the minds of the Committee of the Revised Version of the propriety of its continuance in the inspired record, despite the fact that no subsequent authority could be indicated as likely to advance such doctrine, and also that the sentiment is perfectly natural to the great Teacher with whose name it stands identified.

As corroborative of the view here presented, we call attention to the text produced elsewhere, in which St. Clement says Jesus expressed His thought of the status of human society when thoroughly sanctified by His doctrine and precepts, and so prepared for His kingdom. Jesus being inquired of as to when the world would be meet for His kingdom, replied, writes Clement, the co-laborer of St. Paul, "When what is without shall resemble that within"—that is, when hypocrisy shall cease without, and sincerity and purity prevail within—"and when there shall be neither male nor female;" when the Church and the State and society will discard ideas of sex in according the rights and immunities of life to mankind. Whether this reported utterance is among the suppressed words of Jesus or not we shall perhaps never be sure; but of this we are sure, they but express the spirit of His Life and Teaching. However, so much of the text as relates to the status of woman is preserved to us, if not from the lips of the Master Himself, from the pen of the Apostle Paul (Gal. 3 : 28).

## CHAPTER XII.

### OBJECTIONS TO WOMAN'S EQUAL STATUS.

WE are now prepared to specifically examine the objections to the ethical equality of woman with man in the kingdom of God, based on Scripture.

There are those who claim that the Scriptures predicate and constantly recognize woman to be the inferior of man. This is positively denied. The Bible nowhere predicates the inferiority of women. The Scriptures recognize the great debasement of women from customs of society, and conform their legislation to the exigencies of the existing conditions. But this is not peculiar in regard to sex. The rule obtains where sex has no place in the question adjudicated. But a careful study of the Scriptures will satisfy all reasonable inquirers that subjection and headship, as used therein, do not imply inferiority and superiority, nor do they indicate inequality of rights or the unequal distribution of the privileges of life. A headship is recognized by the Scriptures in the husband ; and the woman, in the relation of wife, and, perhaps, by a parity of rea-

soning, in every associate capacity, is to defer to that headship. The husband, while conceded the head, however, is not constituted solely an authority, neither is he invested with arbitrary or singular power. Indeed, a positive law pronounces that the twain which meet in the marriage relation, and hence in constituent associate relation, must coalesce in a harmonious unity. St. Mark 10 : 6-9, " But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave unto his wife ; and they twain shall be one flesh : so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." It is only to insure the perfection of this unity in the marital or associate relations, where perfection must exist for mutual welfare, and would always result through two yielding natures moulded by love, but for the depravity or sinful nature of mankind, that headship is laid upon the one who has been divinely constituted to meet the conditions of such exigency. Still there is not even a hint that one is inferior and the other superior. All such assumption is purely gratuitous. A most significant illustration is made, as though to prevent such an interpretation. The man is the head of the woman only as God is the head of Christ. This we have elsewhere fully presented. Those who concede the

Scriptural doctrine of the divinity of Christ can have no difficulty at this point in the argument for female equality. The Scriptures neither originate nor support such fallacies as we are constantly meeting in social life, and sometimes find advocated by speech and by the press. The size of brain and strength of muscles are evidence to the vulgar or the savage of superior mental and moral force. But neither revelation nor enlightened science is betrayed by such data in their search after the hidden seats of mind and soul-power. Woman's normal mental equality with man is nowhere disputed, but it is steadily recognized : in the Scriptures through her admission to all the privileges enjoyed by either sex ; in science, by demonstration of equal intellectual capacity ; in literature and history, by manifestation of similar force, imagination, and adaptation. What is claimed as woman's right, and the right the Church and humanity need as much as woman herself, is equal status in associate instruction and in associate management and government of the Church of Christ, and in all affairs of life—woman not merely an associate in a weaker capacity, but woman the equal and help-meet of man everywhere ; woman the centripetal force, always and necessarily present and active where man, the centrifugal force, is working. Wherefore woman should be associated with man in positions of trust and authority in both civil

and ecclesiastical government and duties. Their judgment should be consulted and respected in such relations as it now is in matters pertaining to the family life. When male and female, enlightened and sanctified through liberal education and divine revelation, constitute a synergism in Church and State, then and not till then the *summum bonum* of human existence shall be speedily assured.

In the matter of submission, Christianity imposes the same subjection upon its adherents, the one to defer to the other, that it does between man and wife. Eph. 5 : 21, "Submitting yourselves one to another in the fear of Christ," and 1 Peter 5 : 5, "Ye younger submit yourselves to the elder. Yea, all of you be subject one to another;" and at Romans 12 : 10, "In honor preferring one another." That Church and Nation which should welcome men and women on the equality which the Scriptures prescribe for associate and conjugal fellowship would follow not only the law of the kingdom of God, but also the law of equity between man and man. And, moreover, such adjustment of ecclesiastical and political judicature would place the Christian dispensation in fullest harmony with the constitutional philosophy and purest practice of both the Old and New Testament constitutional law. In practical test it would be found impossible to determine where the greater power is lodged, even as now it is impossi-

ble to say which of the two powers, the masculine or the feminine, in a well-regulated Christian household is most potent. Who can settle whether the positive or the negative pole of the electric current carries the greater force? Who can determine, with one of these currents suppressed or ignored, how utility can be assured by the other, however strong? "What God hath joined together, let not man put asunder." But admitting that the subjective is natural to woman and headship natural for man, as one current is positive and the other negative, and that neither supplies a basis of inferiority nor superiority, and that the presence of both natures is necessary and must be equal in perfect instruction and most perfect government, and are so confirmed by constitutional law of the Scriptures and approved by the highest philosophy of life, Do we not still have apostolic commandment forbidding women to officiate in the character of public teachers of religion? Take two passages, 1 Corinthians 14 : 34, 35, "Let your women keep silence in the churches : for it is not permitted unto them to speak ; but let them be in subjection, as also saith the law. And if they would learn any thing, let them ask their own husbands at home : for it is shameful for a woman to speak in the Church ;" and 1 Timothy 2 : 11, "Let a woman learn in quietness in all subjection. But I permit not a woman to teach, nor

have dominion over a man, but to be in quietness. For Adam was first formed, then Eve. And Adam was not beguiled, but woman being beguiled is fallen into transgression. But she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety." These are all that can be produced. To establish an argument against women officiating in the Christian Church and, by parity of reasoning, from civil duties, these passages must be made to stand for and to affirm a constitutional law of Christianity. This will certainly not be pressed in the face of this apostle's well-known practice of engaging and upholding women as co-laborers in the propagation of Christianity, and also in the face of specific regulations just previously laid down by this same apostle to control women while officiating publicly in the Church. See 1 Corinthians 11 : 1-16, "Be ye followers of me, even as I also *am* of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I deliver *them* unto you. But I would have you know, that the head of every man is Christ ; and the head of the woman is the man ; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head : for that is even all one as if she were

shaven. For if the woman be not covered, let her also be shorn : but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God : but the woman is the glory of the man. For the man is not of the woman ; but the woman of the man. Neither was the man created for the woman ; but the woman for the man. For this cause ought the woman to have power on *her* head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so also is the man by the woman ; but all things of God. Judge in yourselves : is it comely that a woman pray unto God uncovered ? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him ? But if a woman have long hair, it is a glory to her : for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God."

It is replied, such are exceptions which may be allowed where God calls and especially endows the instrument. We answer, Are not male ministers exceptions ? But one male in a thousand is a minister, and such because specially called. What solid reason can be offered why women should not obtain recognition and support in spiritual ministry

exactly as men outside of these precepts found only in the Epistles of St. Paul? What other Scripture doctrine of dubious import supported solely by the authority of only a single writer is generally accepted in the Church? It is not a question as to possibilities, for that women have been endowed and have labored successfully all admit. Would God endow for and accept duties of beings whose natures unfit them for the services required? Let Jesus answer, "No man, when he lighteth a lamp, putteth it in a cellar, neither under a bushel, but on the stand, that they which enter in may see the light" (St. Luke 11 : 33). The God of nature and of grace does not mock His creatures. But women have had commissions for public service from the establishment of Revealed Religion, and prophecy declares that daughters as well as sons shall be so empowered by the Holy Spirit indefinitely. At Pentecost the prophecy is declared to have met fulfilment. Moreover, women claim a divine impulse or call just as men. They can as readily demonstrate it by pointing to their acceptability and their success. Therefore, there can be nothing in the nature or constitution of woman absolutely unfitting her for her Master's service; nor can there exist any constitutional law forbidding women as propagandists of the Christian religion. And if no constitutional law exists against her associated capacity in religious

duties, and no constitutional disability debars, no impediment should be raised against her, based merely upon sentiment and a doubtful interpretation of two passages of Scripture from a single apostolic writer.

Some interpretation may be found for this apostle's words other than that which forbids women officiating in the public congregation because of her sex—some different design than that which construes the words of an inspired apostle into a basis for the wild assertion that the position of women in the order of nature pronounces judgment for a subordination which disinherits them of associate powers for spiritual service and government with their brothers. The manifest inspiration of holy women and their marvellous interest and efficiency in all matters of godliness attest their right to preach in the kingdom of God and to assist in the government of the household of God as well as in the households of their families. The Scripture history, the Church history, and heathen history warrant this claim.

How, then, shall we construe the passages at 1 Corinthians 14 and 1 Timothy 2 : 11, 12? Simply as orders of exigency or methods of special expediency, and these quite possibly somewhat modified by having passed councils and copyists, influenced by the general public sentiment regarding women. That this is their proper estimate and just

reference the language of the precepts themselves strongly indicate. The precepts as written carry the impress of being local and special, and as specifically having regard to wives and husbands. Their phrasing, as we have seen, indicate the friendly hand of the copyist. The passage in 1 Corinthians is in the form of permissive and personal prohibition, and that at 1 Timothy of purely personal prohibition. The dictum of each order appeals to a sense of fitness judged by the standard of existing public sentiment. Custom bears imperious rule. Thus, in communities where the Dorian Greek controlled, young girls used to join in athletic sports publicly, as at Sparta ; whereas at Athens they were not even allowed to go out to see them. Here in our own America, where all are equal in legal status, a person of color occupying an equal position with the other worshippers would be an intolerable nuisance in a public church during divine service, to persons living south of the Ohio ; while in New England the matter of color would be no disbarment, and would give no offence whatever. How necessary, in introducing the Gospel among people of such divers customs, to accommodate the methods of propagation somewhat to the public sentiment of the localities ! How natural that this would be conceded when existing conditions approved the concession ! But this line of argument

and practice is never adopted where the principle of Christianity is unannounced. Manifestly there was, therefore, specific authority for females preaching, either from the Lord or the Holy Spirit. It was from both, as we have seen. But a question of no little delicacy and difficulty required arbitrament in the community of heathen people where Paul was planting Christianity. Here the apostle adopted a rule of expediency, as he did on the question of slavery. He did not formulate an organic law of Christianity, but merely submitted a rule, as the exigencies of thousands of cases have necessitated. This he found not only necessary, but in harmony with the rulings of the ancient Jewish religion under similar conditions of society. Principles are permanent and unchangeable, but methods and even judicature engaged for the projection of principles suffer adjustment in the Scriptures, as elsewhere. One of the embarrassments from which Christianity has been struggling to free itself is the iron bedstead of absolutism in methods of propagandism. Against this rock the Primitive Church floated more than once. That even lesser matters than laws of expediency sometimes received place in apostolic letters all scholars admit.

What warrant have we for annulling even a writing of expediency when contained as a part of the inspired record? We answer, there is no safer basis

for the interpretation of Scripture than what the Scriptures themselves supply.

We have traced the question of woman, as a constituent factor and a propagandist of Christianity, until we have disclosed a law which gives females an assured equal place among the ministers of the Gospel of Jesus Christ. From prophecy, instruction under the Master Himself, anointing by the Holy Ghost, and approved association as co-laborers of the apostles and their successors, women received similar status to male promoters of the kingdom of God. There can remain no doubt in the mind of any candid Bible student of their employment as assistants of Christ and His apostles in the spiritual work of extending and establishing the kingdom of God ; nor is there longer any occasion to question the value of their public ministration among the people. That such limited and spasmodic ministry as women have been privileged to give in modern times has been as generally well received and efficient as that of men under similar advantages cannot be disputed. But here we are confronted with a prohibition of what we have shown to exist as an organic and useful law of our holy religion. We appeal to the Scriptures for a law of interpretation at this crucial point.

Turning to this standard, we find the lawgiver Moses issuing a permissive bill, involving a modifi-

cation of the fundamental law of God in regard to women, because of certain conditions in the human society where the law was to take effect. Deut. 24 : 1-4, "When a man taketh a wife, and marieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, or he die, she may marry a third, but must not return to him who divorced her." This we regard precisely similar to the case of Paul. When Jesus came and proceeded to found the kingdom of God, He abrogated this permissive legislation of Moses, since it was antagonistic to organic divine law, and no longer necessary, but injurious and unjust in society. This, then, is the lesson. The divorce precepts of Moses, which had stood for centuries as expedient and as a part of the divine canon, were annulled to give place to the higher, organic and just law of perfect equality between beings of the same species, although of different sex. This is all we demand in this case. Paul was an organizer—a man divinely commissioned and empowered for his work. But his inspiration was not for the purpose of enabling him to provide either constitutional

or organic law for the Church. The foundation of Christianity had already been laid by another, even Jesus Christ, and confirmed by the Holy Spirit. Paul himself so conceded, but claimed for himself the title, a "master-builder." He, as a "wise master-builder," built on the foundation placed by Christ Jesus. Sometimes he found it inexpedient to use every agency ordained for the propagation of the Gospel, and sometimes concessions became necessary in carrying forward this grand work. How often divines have been deceived from a failure to analyze the apostle's methods of propagandism, and especially through regarding as fundamental to Christianity all features of work employed by this apostle to assure the success of the Gospel ! St. Peter had cautioned as much. 2 Peter 3 : 15, 16, " Even as our beloved brother Paul ; . . . as also in all his epistles, speaking, . . . in which are some things hard to be understood, which they that are unlearned and unstable wrest, . . . unto their own destruction."

The subject under discussion, known as the Pauline doctrine on woman's Gospel work, has been carried down through the inspired Word into almost universal usage, although it is only fully harmonious with the conditions of local, heathen, and abnormal civilizations. It is absolutely incompatible, as generally interpreted, with the law of perfect

equity between beings of the same species ; inharmonious with the general law and practice of Jesus and His disciples, and preventive of great assistance in propagating the Gospel through ignoring fully one half of the following of disciples, although differing chiefly but in sex. Therefore, let the legislation of St. Paul, formulated as a provision to meet an undoubted exigency, which has almost disappeared, stand obsolete, and for the same reason that the Master revoked the permissive legislation of Moses : that the ethical status of woman with man may not be disputed. In demanding so much we are only applying the working of the rule of interpretation supplied and employed by the Saviour Himself. That the Apostle Paul could not have intended these provisions to take general effect against women, nor to be perpetuated in the sense in which they have come down to us, is evinced by what we learn of his practice as recorded in the Acts and in his Epistles, especially by what he wrote to the Romans regarding Phebe, and by what he recorded on this question at 1 Corinthians 11. Again, there can be no question about the limitation and temporary character of Scripture precepts where the precepts are affected by the constitutional laws of our religion. In such cases, though for a time they stand as guiding precepts, ultimately their abrogation is required to give place for the manifest

organic laws of the kingdom of God. It was chiefly owing to the erroneous interpretations of Christian divines that large portions of the Christian Church for many generations regarded the apostle's temporary arbitraments on slavery, fundamental laws fixing conditions of society for all generations of mankind ; whereas those precepts, as now universally conceded, were only supplied to bridge streams flowing from fountains of gross iniquity, that the Gospel of the kingdom of God should not have been hindered. While the organic principles of Christianity have developed and have enforced more liberal interpretations on the question of human slavery, it is to-day a short-sightedness of our Protestant Christian churches that they persist in maintaining the narrow and prejudiced interpretations on the question of woman's status in Christian work which have come down to us as a legacy from barbarous and heathen times.

We will do well to meditate on the effects of a religion which not only carries the great purpose of existence, but also exerts an influence to ameliorate and ennoble social life. The purpose of the Jewish religion was to present, as we have seen, man justified, forgiven of sins, and established as a servant of God. The purpose of the kingdom of God is to present man regenerated as well as justified—man with a new nature, as well as in a new relation, ac-

cepted and confirmed a son of God. Seeing the promise and provision of the present and ultimate benediction are indifferent of sex, all analogy would insist that every indenture contributing toward the general consummation should likewise be prosecuted without unnecessary regard to sex.\* For religion is an elevation of individuals, and ultimately and necessarily an amelioration of civilizations. If the idea is perfect for the elevation of individuals, the ideal must be perfect in its realization in civilization. We have found the idea of the elevation of the individual perfect and indifferent of sex in both the Hebrew and the Christian school; therefore the ideal must be a perfect civilization, equally indifferent of sex, when faithfully carried to its consummation. Viewed from every standpoint, therefore, we find, where a full survey of the field of inquiry is commanded, woman is justly and legitimately entitled to every amenity, opportunity, and right of life which is open to man. An interpretation of Holy Scripture which fails to develop an equal status for man and woman in both the

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\* Finally, before attaining harmony with the organic and constitutional doctrine of Revealed Religion, we should reasonably anticipate that in the advancement of its consummate purpose, Christianity should sweep away such abnormal growths and such barbarisms as had attached to it from contact with the unhealthy surroundings and the Dark Ages.

Church and State falls below the standard raised and approved by divine revelation. The Hebrew religion originated and maintained the sovereignty of families. The Christian religion originated the principle of the sovereignty of individuals, and is rapidly developing an influence mighty enough to override the false opinions of barbarous and polytheistic peoples, and to upset the interpretations of mistaken divines and weak philosophers.

## CHAPTER XIII.

### CONCLUSION.

THE United States of America and Wesleyan Methodism have supplied the nearest approach to a practical equality of citizenship among the widely successful institutions which the world has witnessed in modern times. The citizens of the States of our great Republic boast the status of sovereigns. But it is an idle boast. Not even one sovereign family exists in the American Republic. Were we a nation of sovereigns, our daughters would be heirs of that sovereignty. Were we a nation of sovereign families, our women would have representative status on equality with our men. Before our civilization becomes equal to that formulated for the Jews, enforced education must be carried into every household. Before it is equal to that provided by Jesus, each individual citizen must be gathered for specific intellectual, social, and religious culture. Before the status of human equality ordained in the ethics of Revealed Religion is reached, each household must be constituted a sovereign family by constitu-

tional law establishing representative status in females as well as males. Before the equity of individual citizens, attributed to members of the Christian community by the Scriptures, is assured, each woman of the State and Church must be eligible to equal empowerment and dispensation with man. No State exists with such liberal and equal civil government. It is equally palpable that the boast sometimes made by eminent friends of Methodism, "that Wesley struck the padlock from woman's lips," is incorrect and untimely, although it must be conceded that somewhat toward the hoped-for consummation has been contributed by that wise reformer and his large following.

As a matter of fact, the Quaker or Friend Society approached more nearly than the Wesleyan the New Testament ideal regarding the status of woman ; but that failed so completely in matters of propagandism and general edification as to be in reality out-ranked by the great and wonderfully successful Methodist movement.

It has been already noted that the school of the Hebrew religion was a system for the education of every member of every household. We have also found that every family was constituted, by the order of Jehovah, a sovereign constituent family in the Theocracy of Israel. And as in sovereign families equal status is inherited and entailed, so was it

decreed by the Lord for the families of the Hebrews. Here, then, we find the principle of equality, despite sex, fairly formulated in constitutional law. That there were duties connected with their life and religion, as war and the offering of animal sacrifices, that were unseemly for women, all allow. But such exceptions form no argument against the equality of citizens. Moreover, both these practices are disannulled by Christianity. Hence the *equal right to the means of development, the liberty of choice of life, with the fulness of the divine complement of empowerment, and the assured legality of female tenure on the basis of royal families, which the records of the Scriptures show, supply a triplet of human equality unknown in the practical life of the world.* THE LAW OF REVEALED RELIGION IS PERFECT, BUT MAN HAS GENERALLY FAILED OF ITS APPREHENSION, AND MOST SIGNALLY FAILED OF ITS EXEMPLIFICATION.

Confining the inquiry to the Christian dispensation, there is found a more open field. Much of the rough work in the emolument of the individual and the amelioration of society has been exemplified among the chosen people. But now the moral status of the individual is raised, and the forms of religion and State aggrandizement are advanced. Legislation and interpretation of limitation and of expediency, because of ancient depraved customs,

are revoked ; a blood-offering priesthood is fulfilled in the one offering for sin, and disappears. War is ignored as a means of Church and State progress. No cataclysm which geology discloses did more significantly transform the physical features and life of our world than that movement which was projected and prosecuted by Jesus of Nazareth and His followers has transformed the agencies and experiences of human civilization. So a different moral climate and a different life have been fairly inaugurated for mankind. How, under these changed conditions, stands the question of human equality between the sexes ?

The family school of Israel has its succession or rather annex in the Christian school of believers. Sex is unknown in the former ; both sexes are found in the latter. Moreover, we have seen the attempt to discriminate against the female in the highest school of Christianity resisted by the Master in the incident of Martha and Mary. When shall conferences, and councils, and assemblies, and theological college authorities make note and follow the example set by Jesus ? In the Christian community each member, regardless of sex, is constituted the peer of every other, since the one Spirit anoints, without respect of nationality, condition of life, or consideration of sex. For having received His grace, each one is a new creature, an heir—

A SON ; and all are the children of the King Eternal. That heirs and sons are royal where the Father is King, is a truism. But among the heirs of this royalty sex has no more consideration than priority of birth. Therefore woman, made an heir of the royal household, stands on an equality with man in the community of saints. So we are not surprised to find her the associate of man in all privileges and labors in the kingdom of God. No disbarment obtrudes against her officialty since the sacrificing priesthood of the Jewish ritual, with its exclusion of families and individuals, has been fulfilled and is abolished. The veil is rent, and the Holy of Holies stands open to the congregation of saints. Woman being accredited in all that pertains to that fellowship, has equal access and ministry with man. Such was the indenture prophesied by David, Isaiah, and Joel, and such that witnessed in the Primitive Church. When this sense of Christian equality came to Luther he broke the exclusiveness of the hierarchy, and introduced all mankind to the schools of the Church and to the altars of Zion. After him came Wesley, who opened to all males the privileges of the ministry. Oh, for a third reformer to disenthral woman and introduce her anew in the heraldry of the kingdom of God ! Let the Christian Church interpret by the example of her Lord and the anointing of the Spirit, and we shall have no

exclusively men's or women's departments of Gospel work. Let the Christian divines and dogmatists formulate the Christian Church and her institutions by the spirit and organic law of the kingdom of God, and soon will be fulfilled the prophetic doctrine of the Apostle Paul, written to the Galatians eighteen hundred years ago, "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female : for all ye are one in Christ Jesus" (Gal. 3 : 28, Revised Version).

In conclusion, we offer a critique upon this Scripture published by the author in the spring of 1880. The apostle's words, in the quotation from his Epistle to the Galatians, point to three obstacles standing directly in the pathway of the kingdom of God—three great and formidable obstructions which, like mountains, obscure the vision of the ultimate fulness and glory of Christianity. The inspiration granted St. Paul, however, enables him to know that these, although in appearance eternal, are but as icebergs, creatures of the winter of sin ; and now that the sun of righteousness shines, never to set, all shall melt away, and henceforth there shall be "neither Jew nor Gentile, bond nor free, male nor female, but all one in Christ Jesus."

1. The first represents the seclusiveness and

ostracism of the Christian Jew. To him the Gentile, although a Christian, was barely tolerable. Even those good and fully instructed men, the Apostles Peter and James, appear to have transmitted this contempt of Gentiles to their immediate associates, or at least failed to correct and establish a better sentiment in those most intimate with them. See Galatians 2 : 12, 13, "For before that certain came from James, he [Peter] did eat with the Gentiles : but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled with him." From this passage we learn that Peter and Barnabas and others were awed into dissimulation before that Jewish prejudice which assumed Gentile inferiority. It is not surprising, therefore, that ministers of our times hesitate to lead out into reforms. Moreover, Scripture, while inviting through its general maxims and spirit to every reform, has on every question, to casual students, discouraged the advance and seemingly disapproved of reform by history or precept. The case stood precisely thus on the relative status of Jew and Gentile, and before this paradox Peter, James, and others wavered. But Jehovah enlightens and nerves diligent souls for the occasion. So Paul stood forth with rebuke for cowardice and with affirmation that there is no inherent difference, in the view of

Christianity, between Jew and Gentile, and that God makes no invidious election. For a moment the new Church is stunned in every member, but gradually the first obstruction sinks away, and the kingdom of God soon knows neither Jew nor Gentile.

2. The second is the distinctions raised by caste and slave systems of the world. The progress of the Gospel has been hindered in all lands by trammellings originated in oppression. Assumed superiority and inferiority, with manifold entailments, have ever put an embargo upon truth. We know how literally this has been demonstrated in our own land. Those who are conversant with people and customs of other nations, represent to what unseemly proportions these features of social and commercial life arise, and what obstacles they interpose against the advance and the establishment of Christ's kingdom. That honored apostle, St. Paul, who pronounced the abolition of the exclusive Jewish system, venerable and supported by sacred history and tradition as it was, proclaimed the design of the Gospel "to break every yoke" of human bondage; not only to mitigate the severity and to modify the dishonor of caste and slavery, but so literally and absolutely abolish all, that henceforth there shall be in Messiah's kingdom no more "bond or free," but "all one in Christ Jesus." Yet because of certain precepts prepared to meet perplexing exist-

ing conditions, this same St. Paul was long represented as having provided for the perpetual slavery of human beings by giving the Church inspired and eternal commandment to that effect.

3. The other of the trio of class obstacles which the corruption of the world developed, and was found moving out abreast the march of human restoration, is the enforced degradation, inferiority, and uselessness of woman as a chief associate helper in the final redemption.

Strange as it seems, yet it is true that woman, who was created a help-meet for man, has in every age and land ministered publicly and prominently, and with approval, in amusement of the race, but has been for long centuries generally debarred from active participation and assistance where man is charged with the noblest work entrusted to his hand. And it can hardly be regarded marvellous that the world's salvation drags, and that the universal kingdom of Christ only meagrely gathers the people. But the opposition and indisposition to admit woman to equality of human duties is in keeping with the former Christian history. For did not the Christian Jew sturdily stand for advantage, when he found himself supported in his ostracism of the Gentile by ecclesiastics, who accepted and defended, with scarcely an opponent, such interpretation of the word of Jehovah? And was not the slave-master

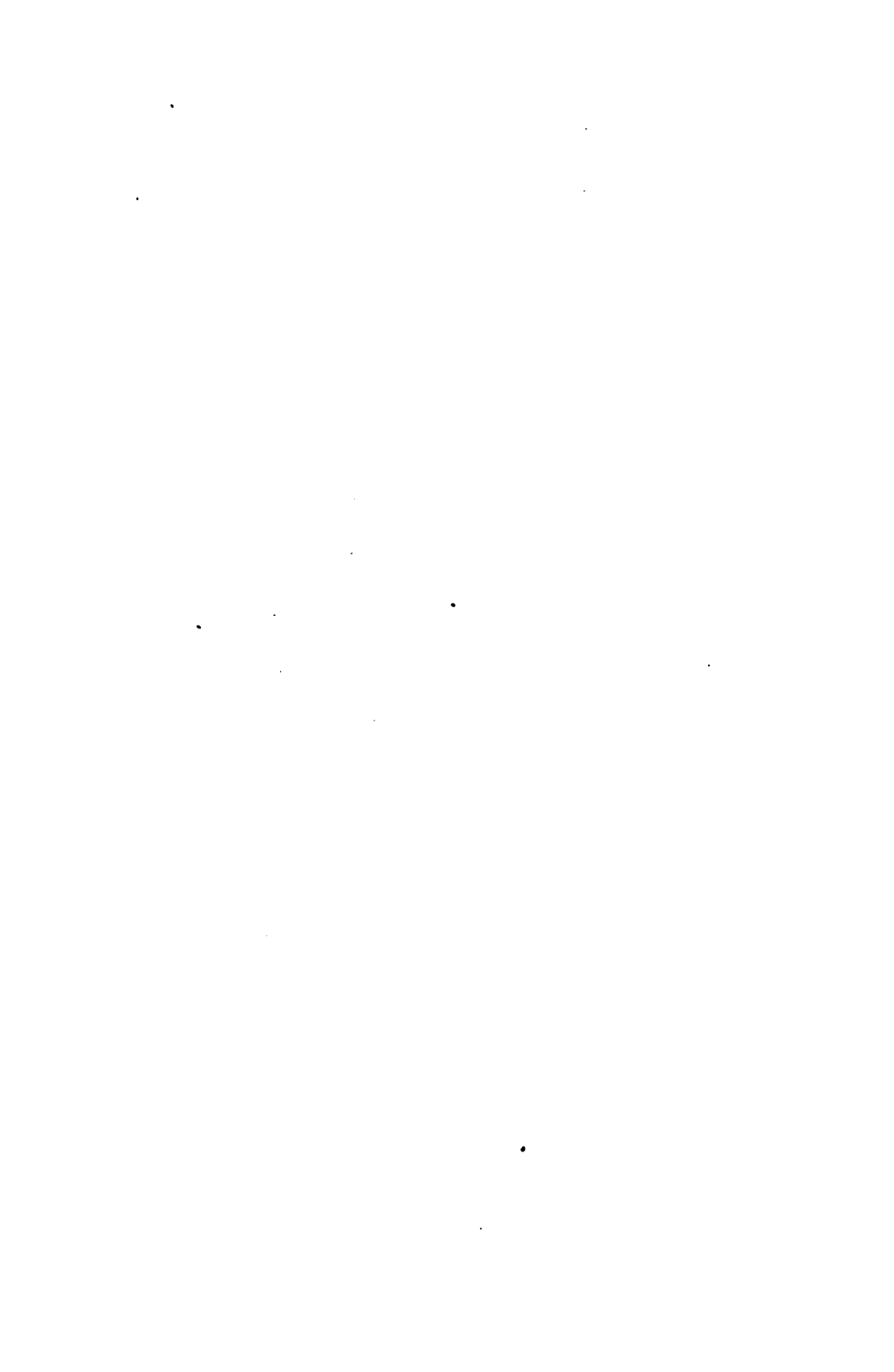
long justified, while enforcing the condition and relation of the slave or serf, by unquestioned authority contained in the divine Scriptures? So expositors of confessed ability interpreted and stubbornly defended, citing among other passages St. Paul's disposition of the question in certain churches of Asia Minor as conclusive in their support. And our American churches frowned down what they contemptuously called "modern abolitionism." But who that interprets these same Scriptures now, although less than half a century removed, does not see that for eighteen hundred years the true attitude of Christianity to slavery was rarely realized.

What St. Paul reluctantly tolerated, because of the state of society, and what he must have known the education, practice, and maxims of Christianity would ultimately cast off, was believed to be formulated into a rule of religion by his temporary and local precept; and all this, despite the prophecies, and apothegms, and doctrines, and spirit of Scripture, which were constantly clamoring for the reform, and developing a philanthropy and influence which finally made the existence of slavery impossible. Shall we wonder, on reviewing the past, at what we find set forth as the Scriptural view of the question considered in these pages? St. Paul mentions the status of woman as the most distant of the triad of named obstacles blocking the

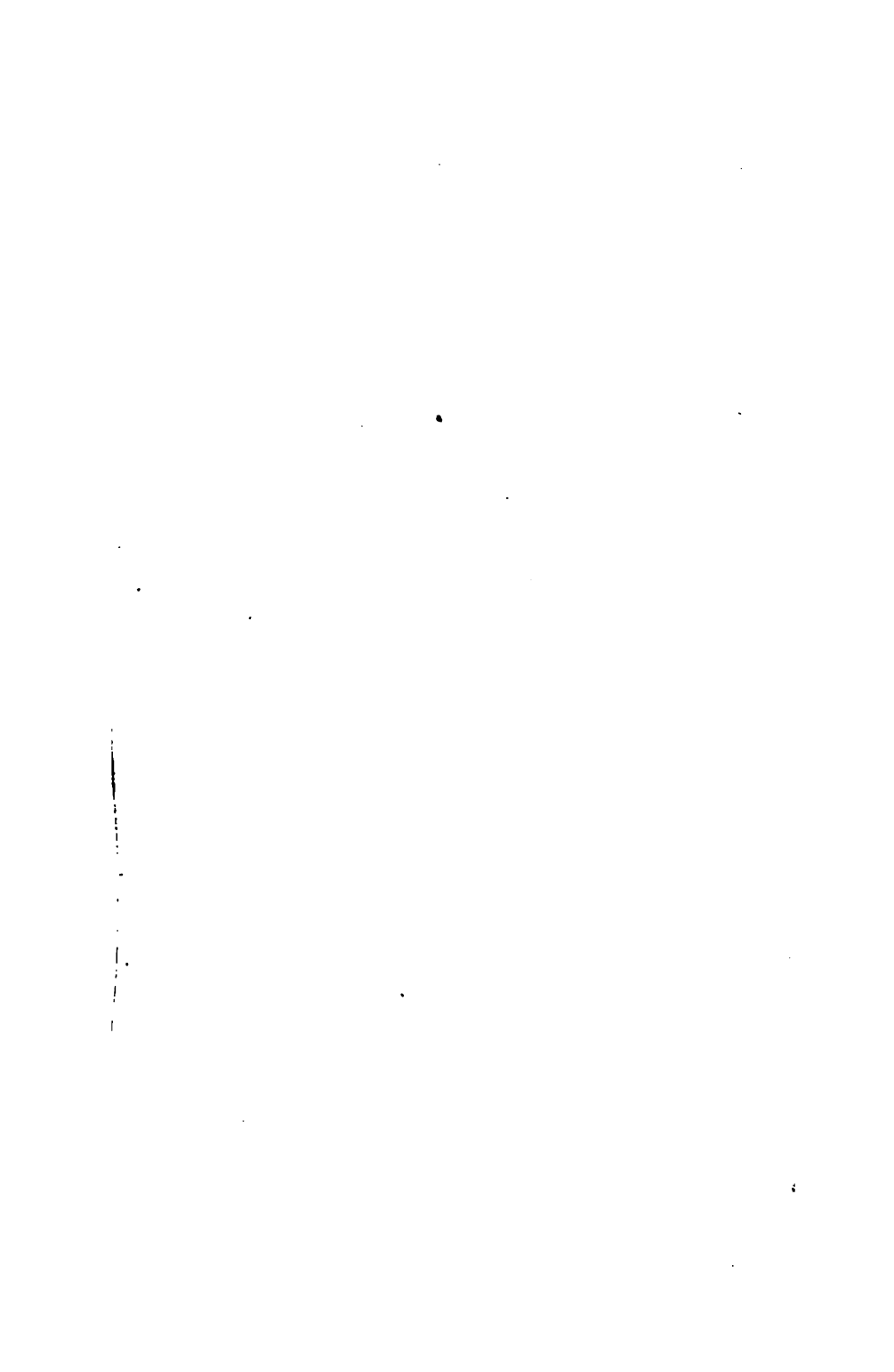
spread of the Gospel. Woman's inequality and ineligibility are assumed to be supported by the Bible just as Gentile exclusion and slavery of mankind. But woman, although physically, not mentally nor morally, "the weaker vessel," should have equal "honor" with man, "being heirs together of the grace of life" (1 Peter 3 : 7)—an heir together with man, since one of the royal household of faith. The ostracism of woman is no more commanded or approved by Scripture than the ostracism of Gentiles. Disbarment of women from ministerial functions is no more commanded or approved as a general or fundamental doctrine of Scripture than the enslavement of parts of the human race. The times of ignorance on the two former of these triad of errors have passed. We are in the throes of transition from the third. Many good men, as Peter, and James, and Barnabas, and others, in the days of the transition from Judaic narrowness, appear ludicrously. So in the transition from pro-slavery to anti-slavery times, what awkward, mortifying, and strained endeavors were made by talented divines to construe the Holy Scripture, and notably St. Paul, into support of the imperilled institution ! Men of broad thought and wide culture knew that while, as in a great stream, because of small eddies, some straws may be seen floating backward, yet the current of Bible truth, more than all other instrumen-

talities, was accumulating a strength of morality and public influence which never would rest until slavery and feudalism should sleep in a common grave. And whoever reads the signs of the times aright will not fail to comprehend that the day of woman's activity, and power, and glory is upon us. The world is her field. No agency is so pronounced a factor in this approaching result as the dear old family Bible. No other factor of reform is so potent in creating sentiment. A few, who are wedded to the ancient interpretations, may rise from their seats and totter for the door as woman steps to the platform, the pulpit, and the polls. And a very few unprogressive spirits may, as the Jews interposed against our Saviour the precepts of Moses on divorces, and as pro-slavery theorists quoted the Bible in support of slavery, so repeat St. Paul's restrictions on the heathen-trained women of Asia Minor against the modern woman. But just as sure as the marriage vow may not be set aside at the pleasure of the male party ; as sure as Jesus showed that licentiousness of males is as criminal as of females ; as sure as human slavery has gone down before the better civilization of the Christian nineteenth century ; as sure as " Jew and Gentile, bond and free " are distinctions without disparagement, and as sure as Jewish prophecy of gifts of the Spirit have been and are fulfilled upon women, so sure the apostolic procla-

mation of equal status shall be speedily fulfilled. Henceforth they, who have like gifts, shall labor in the Church of the Redemption, not as "male or female, but all one in Christ Jesus." Then woman, shown to have equal inheritance, endowment, and dispensation with man in matters of religion, shall soon be conceded equal rights in every field of life. Then shall be verified the motto prepared with this writing—To WHOM THE GATES OF RELIGION ARE LIFTED, EVERY DOOR OPENS OF ITS OWN ACCORD.











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